JUNE 15, 1961

THE UNITED CHURCH

OBSERVER

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THE BOARD OF WOMEN'S JEAN HUTCHINSON

The Leading Lay Woman
by A. C. Forrest

What Every Bride's Mother Should Know
by Theo Logge

Letters

Minority Rights

Dear Sir: In your editorial attack upon Unitarians and Jews for their opposition to religious instruction in the public schools you speak of "our Canadian tradition of partnership between church and state."

Is this illustrated, for instance, in the Quebec system, where public education is in the hands of religious bodies, or in the B.C. system, where religious instruction in the public schools is forbidden by law? Frankly, I cannot see anything in common between these and other provincial systems which would make it possible to speak of a "Canadian tradition."

. . . At the beginning of the present century in England, the churches which subsequently formed The United Church of Canada were fighting against the provision in tax-supported schools of religious instruction which they could not conscientiously endorse. Some members went so far as to refuse to pay school taxes, and were consequently imprisoned or had their property seized by bailiffs. At that time they had, and were glad to have, the full support of Unitarians, including one in the government itself. One does not look for gratitude in politics, but the exercise of a little Christian charity towards the Unitarians who today are taking exactly the same stand as they did then for the rights of minorities not to have to pay for the teaching of religious doctrines they do not share, is surely not too much to hope for. . .

(Rev.) A. Phillip Hewett.
The Unitarian Church,
Vancouver 9, B.C.

Dear Sir: Please allow me to congratulate **The Observer** on its editorial comment regarding the attempt to duplicate in Canada the completely secular public school of the United States. This warning is timely, because it seems to me that the absence of religious training of any kind is one of the weak points of the American public school system. . . Prohibition of religion in the schools has come from deference to a tiny minority of non-Christians and humanists who want no religious instruction for anyone, in order that they may live in a purely secular state. . .

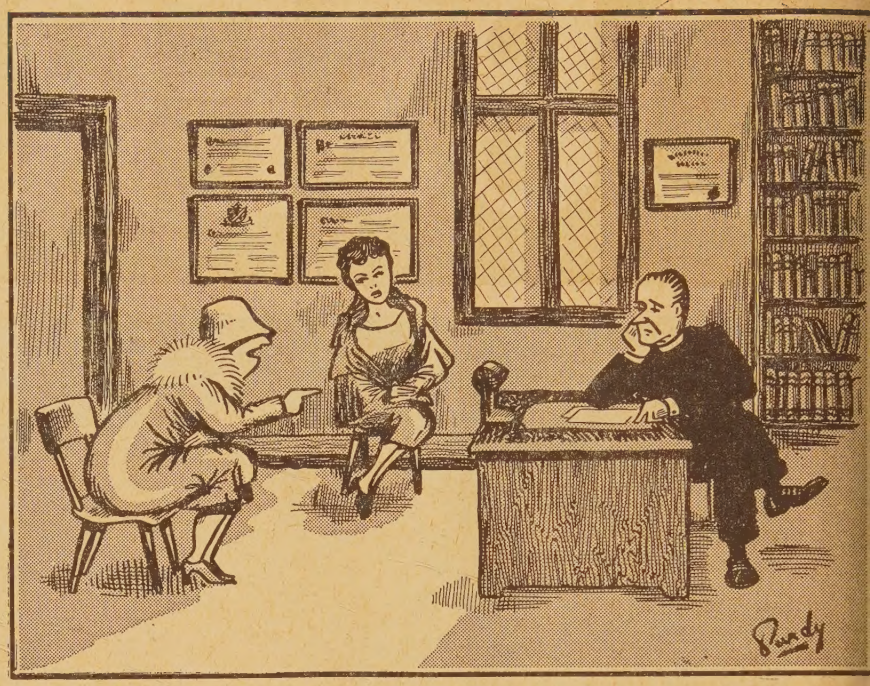
I appreciated the religious background to which a contribution was made by my primary and secondary education in Saskatchewan, and I realize what important values our public school children are missing under complete separation of church and state.

(Rev.) Arthur W. Tiffen.
The Congregational Church,
Frankfort, Mich.

The Audacity of Saints

Dear Sir: . . . "Those who live in glass houses should not throw stones."

Have we who live in this fair Dominion become such a nation of saints that the editor of our fine Christian magazine had the audacity to write an article in the last issue of **The Observer**, in which he condemns the Swedish people for fast becoming Godless . . . when a large majority of the people in Canada look upon the Sabbath Day as a day of sport,



"But the wedding bureau at the department store said . . ."

instead of it being a day set aside by God for worship and rest from the toils of the other six days of the week. It will be time enough for us to criticize the manner in which other nations are living, when we first learn what are the fundamentals in our own land.

Victoria, B.C. J. Grier.

Ed. We did not condemn the Swedish people, but gave an objective report of what Swedish churchmen say about their situation.

Logical

Dear Sir: One man's conclusion: Your editorial findings on people's choice of sermons (May 1, 1961) reveals that we are most concerned about our own knowledge of the Christian faith and its personal implications, **today;** secondly, how to put it to work in family, social, business and national life; and lastly, the first having been determined, and the second attempted, the matters of Divine judgment and immortality will be taken care of, **as promised.**

Ottawa 4, Ont. R. J. Fraser.

Amazing Spectacles!

Dear Sir: Your editorial **Dr. Keyston vs. Dr. Keenleyside** is a most amazing demonstration of how the truth can be turned upside down. If there is one thing that has become clear to many people, it is that the professionals whose status depends on maintaining the present posture of armed "preparedness" have (consciously or unconsciously) withheld information or distorted facts about nuclear weapons and their testing. . .

. . . If anyone has a vested interest that would motivate them to rearrange scientific data in the interest of their own bias, it is most likely to be someone associated with the Defence Research Board. . .

One cannot help feel that this latest editorial is a continuance of your efforts to debunk and ridicule all pacifists (abso lute and nuclear), unilateralists, and, i short, anyone who views the presen danger through spectacles other tha your own.

(Rev.) A. R. Gualtieri
Sainte Adele en Haut, Que.

Dear Sir: . . . I would like to complai that there are too many pacifists in th church. I was disappointed that th United Church took the lead in many o our Canadian cities in the "Ban th Bomb" marches. I could agree wit the pacifists if I were certain that th communists would also ban all nuclea weapons, but I fear it is only an attem to "take us off guard." Also, why is not possible to be a pacifist witho always defending the communist system

. . .

Lacadena, Sask. (Rev.) Mitton A. Sware

Dear Sir: . . . It is surely your duty express your own opinion on nucle hazards but it is presumptuous a unfair to use the editorial columns impute ulterior motives to those w come to different conclusions. . .

South Edmonton, Alta. E. W. Davi

An Ineffective System

Dear Sir: One of the major proble of the church is her inability to mo her ministers effectively. Men w want to move and receive no call, a churches who wish a change but will n petition presbytery, are unhappy.

The vacancies noted in **The Observ** the Pastoral Relations Committees w send out stencilled inquiries to prospe matched by the mailing of tape-record sermons, plus extensive lobbying, in cate our system is ineffective.

The stigma needs to be removed fr

(*Continued on page* 4)

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the role of Settlement Committee, so often a last resort means of a man getting a charge and a charge getting a man. By some miracle it needs to be elevated to a position of trust and authority in order to move men. Otherwise, let's have bishops who will.

Sudbury, Ont. (Rev.) Bernard A. Warren.

Ed. A strong commission has been appointed to consider this matter and report to the 20th General Council. Its terms of reference include the clarification of procedures both for pastoral charges and ministers in seeking changes in pastoral relationship; the possibility of erecting a central organization with a secretary of settlement for the whole church; the need for more effective oversight by presbyteries; the too frequent brief pastorates and the problem of the minister beyond middle age.

Misplaced Emphasis

Dear Sir: At a recent meeting of the Oshawa Presbytery, I questioned the wisdom of the latter part of the third question put to new members when joining the church. It runs: "Do you promise to make diligent use of the means of grace, and in all things to seek earnestly the peace and welfare of the church of God?"

To make the church the aim of Christianity, it seems to me, is a misplaced emphasis which ought to be corrected.

Dr. Paul Tillich is reported to have said to leading U.S. scientists at the centennial celebration of the Massachusetts Institute of Technology: "Science is corrupting the religion and philosophy of modern man by giving him means without ends."

If that is so, what about The United Church of Canada asking its new members to "earnestly seek the peace and welfare of the church of God" when the church is a means and not an end, thus misleading new members to accept the idea that the church is an end, when it is but a means to the higher aim set before us by Jesus Christ when he said "Seek ye first the Kingdom of God and His righteousness," which Kingdom is the rule of God in the life of the individual, the life of the church, and also of the world.

I think the mistake of our church has been one of misplaced emphasis, and that if we do not wake up to the necessity of praying and working for the coming of the Kingdom of God in this world of unrest, we may lose the freedom of the church to make a new world.

Whitby, Ont. (Rev.) Hugh G. Crozier.

Out of the Question

Dear Sir: I have felt it to be part of my duty to present to my class of teenage girls the idea that in choosing a career they should consider the possibility of church work.

Last spring when a leader was giving a talk to girls on the details and requirements for such work, I was thrilled to think that two carloads of girls from our church were interested enough to go to a neighbouring village to hear this speaker. But when the girls heard of the long time involved (five to six years after Grade 13), and the accompanying financial burden, they were more discouraged than encouraged. In fact, for most, it was just out of the question. . .

Watford, Ont. Mrs. M. Powell.

Doctrine Involved

Dear Sir: May an Anglican reader suggest that perhaps the question of wearing "clericals" involves the doctrine of the ministry as well as personal taste. If the ministry is looked upon as a profession, then any type of clothing would be appropriate. If, however, ordination is understood to convey Divine commission and authority, then the wearing of a "uniform" is a logical and helpful visible indication of the minister's position within God's family.

Dorset, Ont. (Rev.) J. T. L. James,
St. Mary Magdalene's Rectory.

Campus Courage

Dear Sir: . . . I would like to congratulate the five students who had the courage to attempt the campus soapbox preaching. May we hear more of their good work.

Toronto, Ont. L. G. Matthews.

Baptism by Wolves

Dear Sir: In the Question Box recently it is implied that an outside minister has a right on evangelical grounds, to baptize children in the care of a session with a regular minister, without prior consultation with that session and minister. Then the induction service statement, "called you to the cure of souls . . ." has no meaning, and a parish is wide open to any wolf in a round collar that feels like chasing the flock around. God forbid that we let Christ's earthly body be shattered at the whim of some outside minister. Surely all sessions have at heart the salvation of both children and parents, and will be glad of any suggestions or aid to this end, from within or without the congregation.

Donkin, N.S. (Rev.) E. Arthur Betts.

A Trinidadian's comment

Manhunt in Canada, Too!

Dear Sir: I was delighted to read Mr. Homewood's article "Manhunt in Trinidad" (May 1 issue) and to know that such devoted effort is made to trace down the lost generations of Presbyterians there. The Rev. Roy Jordison is doing a penetrating work. We need more men with his insight and devotion in all our mission fields, at home and abroad.

As I have worked in city and on rural charges in Canada, I find it easy to change, or rather add to, the caption of the article, and make it "Manhunt in Canada." It seems that anyone who is doubtful about his church affiliation in Canada readily consents to some sort of identification with the United Church, although in some cases—quite rare—they have not been aware of Church Union. Strange, but true!

Three points on the Ontario charge I served in the summer of 1959 had only rail communication. Children who lived miles "up the river" had all their education by mail. They came down by boat to attend vacation school, held in a one-room schoolhouse.

I "hunted" for United Church members with some success. One great-grandmother was thrilled to hear that the Methodists came into Union and gave her moral support—34 years after.

Later that summer I had the privilege of witnessing the re-enactment of a missionary drama that took place in Trinidad over 90 years ago. Ironically, it was taking place in Canada. We were dedicating a new church to serve the Indians at Pekangekum, Ont., and I was asked to bring greetings from Trinidad. I had to do it with the aid of an interpreter (or is it interrupter—I often wonder!) as I am unfamiliar with the Cree language.

It struck me that this must have been a similar situation to that in Trinidad when the Rev. John Morton first went there. My grandfather was interpreter for the Canadian missionaries, translating from English into Hindi. Now a North American Indian was translating my English words into Cree. The strange historical cycle of the Christian missionary church came to me so forcibly that it took some effort to keep back the tears.

Next spring I shall return to Trinidad to join Mr. Jordison in this great Presbyterian-hunt. But I shall leave Canada quite mindful of the desperate need for a "United Church Safari."

—Albert Baldeo, St. Stephen's College, Edmonton.

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The Rev. Eleanor Carr

IN THE NEXT ISSUE

Little Girl Minister
by A. C. FORREST

Why Agricultural Missions?
AN INTERVIEW

Observations

LAST MONTH was a sad one for many United Church people. Many persons who gave their lives to the church's work were taken from us. We often regret that we have so little space to pay tributes to them, although we do try to give promptly the news of such passings.

DR. CLARIS E. SILCOX was one THE OBSERVER staff will miss. He often wrote pieces for us, and more often gave us help and very wise good-humoured counsel. He was one of the best-informed churchmen we have ever known. He accepted the tragedies of his own personal life with Christian grace. His great work, *Church Union in Canada,* is a permanent record of the birth of the United Church. As long as The United Church of Canada lives and scholars read history books, his name will be remembered.

* * * *

● EVERYBODY SEEMS TO have read pieces about what brides and grooms and ministers ought to know about weddings. But poor mother has all the work, and gets the blame when things go wrong. So for mothers-in-law-to-be, we publish a piece on page 10. And cartoonist Purdy worked so hard to get some illustrations drawn for us, he almost missed one of his Naparima classes, way down on Paradise Hill, in San Fernando, Trinidad.

* * * *

● ON WHITSUNDAY we went to a Methodist Church below the border. The minister explained he was in a little quandary. The Conference had decreed that it should be recruitment Sunday; the Bishop reminded him it was the Sunday nearest the anniversary of Wesley's conversion; and he happened to know it was Pentecost. So he worked them all in, and had three hymns on the Holy Spirit, none of which the congregation could sing. The American Methodists apparently haven't enough Sundays in the year, either.

WHICH REMINDS US of a nice little bit we discovered recently in a Wesley Journal for April 1781:

"I preached in the evening at Warrington. I came just in time to put a stop to a bad custom, which was creeping in here: A few men who had firm voices, sang a Psalm which no one knew, in a tune fit for an opera, wherein three, four or five persons, sing different words at the same time! What an insult upon common sense! What a burlesque upon public worship! No custom can excuse such a mixture of profaneness and absurdity."

* * * *

● A LETTER ADDRESSED SIMPLY *Padre of the Pubs, Toronto,* came to THE OBSERVER office the other day, and in due course it was picked up by the Rev. Arthur Packman, who is still busily working away at his ministry in the saloons and beverage rooms of Toronto. Inside was a note saying, "God bless you," and a $2 bill. Readers will be interested to know that a committee of Toronto Centre Presbytery now supervises Mr. Packman's work, and provides funds for his subsistence. A grant has been made by the Board of Evangelism and Social Service. Such donations as this — many of them anonymous — go to the committee. THE OBSERVER is happy to pass them on.

* * * *

● AMONG ALL THIS TALK about new Sunday school publications, we frequently hear that there should be more emphasis on the Bible and less talk about the flowers, the trees, the birds and the bees. This reminds us of the story of the little boy who asked his theological professor father a few questions recently. "How many daffodils in a dozen?" "Twelve," said his father. "How many trees in a score?" "Twenty," replied the dad. "How many birds in a nest?" "I don't know," said his father. "How many bees in a hive?" "I don't know that, either," said his father. "How come," said the little boy, "you know all about the flowers and the trees, and nothing about the birds and the bees?"

Editorial

Compromise on Hanging

THE government's Bill C-92, to amend the criminal code with respect to capital punishment, will be disappointing to many. It is an obvious compromise, a gesture to ignorance and behind-the-times public opinion. Such backwardness is shared by all parties, within and without the House of Commons, and within and without all churches.

The bill has, of course, some good features. No longer will Canada have to bear the shame of its courts sentencing children to be hanged. And we expect that in future, very few Canadian communities will be found to endure an execution. The division of murder into "capital and non-capital" will reduce sharply the numbers on whom the courts will be forced to pronounce the death penalty.

We note considerable dismay that "hanging" is to be continued as the method of putting to death. We do not share this concern over method. They are all bad. Apparently the only reason for continuing any method of execution, is the belief still held by some that it serves as a deterrent. Why not make the deterrent as gruesome as possible, then! There is even something to be said in such a line of argument for the restoration of public executions. Gas, electric chair, a rope and scaffold, what's the difference! They all mean that the state takes the life of someone who could be prevented from harming himself or society, and might be redeemed. We don't like any suggestion that there is a nice gentle way of executing anyone.

Some weeks ago, the moderator and several representatives of the United Church's Committee on Capital Punishment went to Ottawa to present the findings of the General Council to Mr. Fulton. He, of course, gave them a good hearing.

Unfortunately, the official view of the United Church is not shared by many other churches or by all of its own members.

So backward legislation must remain on the books of this country for a while yet, until the conscience of the whole nation is awakened, and the minds of more people are enlightened. If anyone resents the suggestion that those who still believe in capital punishment are unenlightened, we suggest they read the *Hansard* accounts of the Ottawa debates on this subject.

We have tremendous respect for what Mr. Fulton has been doing in penal reform. We regret that he has so many reactionaries to contend with, or he might have brought in a bill to abolish capital punishment. It would be worthy of his other achievements. This one isn't.

UNITE WITH AMERICAN CHURCHES?

THE obvious and rather exciting trend in the Protestant churches of the U.S.A. is toward church union. There have been numerous small unions, and some large ones in recent years.

The most important step was taken last month by the 3.3 million member United Presbyterian Church. Its General Assembly voted almost unanimously to invite the Episcopalians, Methodists and United Church of Christ (formed recently by a union of Congregationalists, Evangelical and Reformed) to explore the establishment of a United Church.

There are some who believe The United Church of Canada should be invited to the party; and there are indications that a hint from the United Church would bring a quick invitation.

The Presbyterians desire a United Church that will be "truly Catholic, truly Reformed, and truly evangelical." That's what the United Church believes itself to be. It would have something to contribute to such a discussion.

There is one very important reservation, however. While believing deeply in church union, and convinced that the Americans have much to gain by such an exploration, The United Church of Canada also sees itself as a Canadian church.

Before even suggesting that they might like to be included, the United Church would have to look carefully at its declaration in the Basis of Union.

> "It shall be the policy of the United Church to foster the spirit of unity in the hope that the sentiment of unity may in due time, so far as Canada is concerned, take shape in a church which may fittingly be called national."

This doesn't prevent the United Church from becoming international — but it would require a complete change of policy.

CENSUS AMBIGUITY

THE statistical data collected by the census-taker is of great value to Canadian churches, and we hope all Canadians will co-operate enthusiastically. But there is one bit of advice that has been handed to census-takers which needs watching.

They have been instructed, that if they are told that a family is "Church of England," they should put down "Anglican". That's all right.

Also they have been told—and it has been corrected, we have been assured—that if the reply is "Church of Scotland" the census-taker should write "Presbyterian".

Now that's wrong.

Two-fifths of the people of the United Church have Church of Scotland antecedents. Most of Canada's Churches of Scotland entered Union; a minority remained Presbyterian in name. And people continue to come from Scotland into The United Church of Canada.

THE UNITED CHURCH
OBSERVER
JUNE 15, 1961

An Editorial Warning

SELLING SMUT, BIG BUSINESS

LAST September we published an editorial on censorship which included some comment on *Lady Chatterley's Lover*, *Lolita* and *Peyton Place*. For THE UNITED CHURCH OBSERVER to say these books had some value seemed a surprise to many readers, most of whom, we suspect, had read none of them. The piece was quoted by over 100 Canadian newspapers. Naturally we got some letters.

We sincerely regret that in the excitement over our comment on the trilogy, most readers apparently missed the main point we were trying to make, that these novels are tame compared with some of the obscene stuff young people and children can find to read and look at. While we dislike and fear censorship, we believe it is forced upon us by those who ignore the standards of decency in order to make their millions.

Freedom of Press for People

We are caught in tension between two important values. On the one hand, children and immature people need to be protected from an education in sex perversion. On the other hand, certain important freedoms, like the right to a free press, must be safe-guarded.

However, some people and some publishers seem to have the impression that "freedom of the press" is a sort of a special privilege enjoyed by editors, writers and publishers in a democratic country. But it is the people who have won it. The readers have a right to a free and responsible press that tells them the truth, while observing some standard of taste and decency.

We don't know who does more harm, the sort of person who actually suggested in Manitoba that Hugh MacLennan's excellent "Barometer Rising" should be banned, or the thoughtless individual who says there should be no discrimination whatever.

We deplore the action of silly people who want to ban classics with naughty words, or honest books that try to reveal even nasty truth. But we are also fed up with the stupidity of naïve individuals who, apparently oblivious to some of the more sordid facts of modern life, airily dismiss the smut on the news-stands because they don't like censorship ever.

Recently we learned a few facts of life ourselves. Most of our information has come from American sources. But we know that every sordid feature of European and American life flows into Canada, too.

Some time ago, a group of editors meeting at the annual Associated Church Press conference in Washington were addressed by a representative of the Post Office. He was asked questions about the attempt of the Post Office to ban *Lady Chatterley's Lover* from the mails.

"My children would never have bothered to read the book," one of the liberal editors protested, "until one of you fellows tried to stop it going through the mails, and gave it all kinds of publicity."

The editor of *Fellowship* asked if it was the function of the Post Office to intrude its judgment in taste between the publishers and the public.

"Told Us a Thing or Two"

So the man from the Post Office told us a thing or two. He said the job of the postal authorities was not to impose censorship, but to deny the use of mails for the transmission of obscene materials. He pointed out that the Kefauver Commission estimated there was a 350 million dollar business annually — now grown to 500 million dollars—sending obscene literature and pictures through the mails at second class postage rates, with much of it going to youngsters and teenagers. Some of the most lewd materials come to North America from Scandinavian countries.

One American purveyor of obscenities, now behind bars, made an $8,000 investment and reaped $350,000 gross. Three persons who have been arrested and found guilty made a $75,000 annual net profit from an $1,800 investment.

There are many indications that the business is well organized by the big crime syndicates.

The editors were invited by the postal authorities to view an exhibition of materials seized from the mails at the Washington Postal Department. The president and secretary of the Associated Church Press pre-viewed the exhibit and warned the squeamish not to go.

Many of us who thought we were not squeamish went and found it depressing and nauseating. We had assumed that there would be some variations of the sort of pictures seen in the offices of downtown parking lots. Well, we had no idea. Even to describe obliquely what we saw, is pornographic.

Perversion the Theme

We were to discover hundreds of technically expert pictures of unnatural acts the average person doesn't even know about. They involved children as well . . . but skip it! The authorities told us film strips and movies were available in great quantities. Perversion was the theme.

The representative from the Post Office told the church editors of North America, "These people leave all morals and decency behind them."

Youngsters are recruited in playgrounds and school yards to subscribe to regular picture instalments, and they become so involved, they will steal to get them. Later they may be recruited for houses of prostitution, etc. Postal authorities believe tens of thousands of children are permanently harmed by exposure to such materials.

Authorities in Ottawa assure us that the problem in Canada is not nearly so bad. But we suggest to adult persons who are concerned, that they spend an hour browsing among the publications of a typical magazine or cigar store frequented by young people, before they say there should be no censorship.

We wish good people with strict tastes and puritanical standards would not muddy the waters by worrying out loud over books with some literary pretensions, but that broadminded persons with sophisticated literary tastes would look down their noses far enough to see the real problem—the corruption of the young and immature by the lewd and obscene. ●

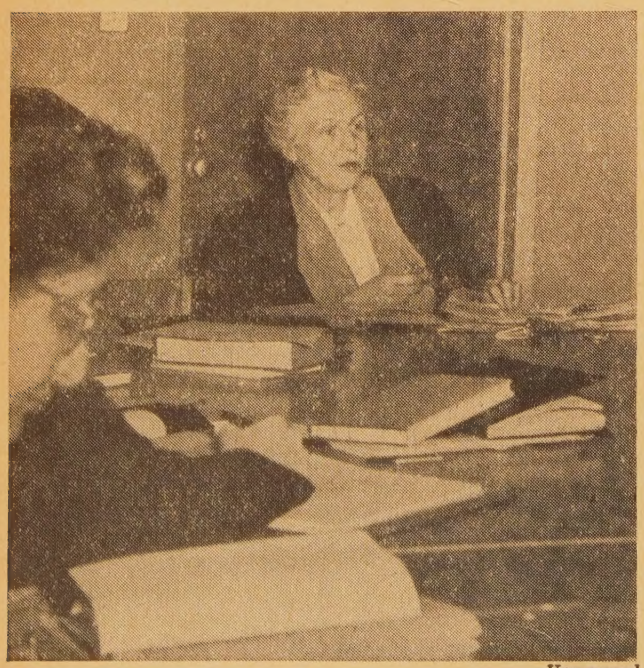
Cover Story

Jean Hutchinson has worked all her life in the church but has never been identified with the WMS or WA . . . now she heads the new Board of Women, and has become . . .

The Leading Lay Woman

by A. C. FORREST

Mrs. Hutchinson, first chairman of the Board of Women, still teaches New Testament at the United Church Training School.



Homewood

WHEN Mrs. J. D. H. Hutchinson, MA, was named chairman-elect of the new Board of Women, she became, in a sense, the leading lay woman of The United Church of Canada.

Next January 1st, when the board comes into existence, will mark a new era. The Woman's Missionary Society and the Woman's Association, which have been tremendous organizations for good in the church and community, will cease to be. They will be replaced by a more inclusive organization under the direction of the new board.

There are some who fear this has been a grave error made by the United Church, but a majority believe it to be a great step forward.

What sort of woman did the United Church choose to head the new board? Mrs. Hutchinson is every inch the professional woman; smart, attractive, articulate. She gave up her teaching career in 1924 when she was married to James Hutchinson in Halifax.

Ever since then she has been stepping into vacancies in the church's leadership, wherever she was called upon to do a job "for the time being until someone else is secured to do it." The result is that most of her nearly 37 years of married life have been spent working for the YWCA, the Student Christian Movement and The United Church of Canada.

Shared in women's first national project

She was principal of the Training School when the women of the United Church undertook their first joint national money-raising project, and raised over three-quarters of a million dollars to build the handsome new Training School for women on the University of Toronto campus.

She has worked all her life in the church, has been president of a Women's Federation, but she has never held office or been closely identified with either the Woman's Association or the WMS — perhaps a very important qualification for her new post. She was, however, a member of a committee which studied the place of women in the church and recommended the commission, out of which came the new women's organization. This committee was the culmination of many studies on the place of women in the world and in the church which Mrs. Hutchinson shared with women of the United Church, the YWCA, the world's YWCA and the Student Christian Movement.

She took the full course at Emmanuel College and received its diploma and is as fully qualified as any minister, but she did not take ordination vows. She took the course, not because she wanted to be a minister, but because she was intensely interested in theology, particularly the New Testament. During the shortage of the war, she served as assistant to the minister in Sherbourne St. Church, Toronto.

Brought up on ecumenism

Some will consider even more important than taking a diploma in theology the fact she comes from Pictou County stock in Nova Scotia.

Jean Hutchinson's grandfather was a ship's carpenter. In Pictou County in the days when they stopped building ships, the family knew what it was to be hungry. Her father grew up in a Roman Catholic home, but he had a deep experience of conversion and became a solid Presbyterian.

She was born in Truro. Her mother was "a dyed-in-the-wool Scottish Presbyterian." As a girl, she moved to Halifax where her father was secretary of the YMCA for 27 years. "He was a remarkable man," she says.

In Halifax she grew up in the atmosphere of reform. Her father was always involved in some activity for the betterment of the community and worked in close co-operation

The Dondi (Angola) triplets consider the future of women's work

HOSI — "Why certainly it is the sensible thing to do. Everything will be just fine."

ELONGO—"Now just let's not go too fast. There are a lot of problems to be considered."

JAMBA—"What will happen to the W.M.S. effort . . . it makes my hair stand on end!"

with Roman Catholics to initiate children's playgrounds and other welfare projects. "I knew about ecumenism long before I knew the word," she says.

She was graduated in arts from Dalhousie University and later went on to receive her Master's degree in English and taught for four years before she was married.

Mr. Hutchinson was mail order manager for Henry Birks & Sons, and they moved to Montreal. She wasn't there long before she became involved in part-time work with the Student Christian Movement, and was on the staff of the SCM at McGill University.

First class honours in theology

A few years later they moved to Toronto when her husband transferred to the Robert Simpson Co. Soon after, she accepted a position as full-time secretary of the Student Christian Movement on the University of Toronto campus. She stayed there for five years, but because she was becoming intensely interested in theology and Christian doctrine, she gave up her position and went to Emmanuel College. She was graduated from Emmanuel in 1938 with first class honours.

In the meantime, the Hutchinsons were attending Sherbourne Street Church where Dr. Richard Roberts was minister. He had been their minister in Montreal. After Emmanuel, she joined the staff of her church in the early war years, and assisted the Rev. Ewart Cockram, who later became the chief chaplain of the RCAF, and then Dr. Wilfrid Lockhart.

"We had a wonderful time with the children, all of whose homes had been affected by the war," she says of those years. Then she retired in 1944, though retaining her membership, to take a year of leisure. She wanted to write her BD thesis, something she never did get written.

She was prevailed upon to fill in at another job, and became a national secretary of the Student Christian Movement for 12 months.

The principalship of the United Church Training School suddenly became vacant and in 1945 she was asked to fill in for one year. She remained at the Training School for eight years, and one highlight of those years was the building fund campaign and the erection of the new school.

When the moderator, the Rt. Rev. Hugh MacLeod, persuaded Mrs. Hutchinson last month to take over the chairmanship of the new board, she insisted on one thing: that she be able to continue her teaching. "My chief contribution is Bible study at the United Church Training School," she says.

Since she gave up the principalship, she has continued her two classes of two hours a week each in seminars on the synoptic gospels. "The thing I like best—if I were to call anything my life work—is the teaching of the life of Jesus."

This is deep in her conviction of the needs for women in The United Church of Canada.

"I don't like making speeches or lectures. I like classrooms and I like the seminar methods," she says.

When we asked her what she thought was the chief task ahead for the Board of Women, she said: "One of the tasks certainly is for women of the congregation to grow in the understanding of the total work of the church, not just that part in which we have traditionally held responsibility."

She believes that to this end, the women of the church must study the church—its life, its work, its whole mission. "The main purpose of the worship of the congregation, as I see it, is for the enrichment of the lives of people, that they may go out to witness to their faith in all its aspects."

She believes that: " Lives of Christian people should not be completely centred in the church's organization. We serve and witness where we are." She also believes that the women of the church do not fully understand the structure of the church and in the new board "we are going to need time to get acquainted with it."

"Every woman in every congregation"

"I believe that women will tackle almost anything if they know it needs to be done." She says they are going to have to maintain and carry forward all the work they have been doing, both in the Woman's Association and in the Woman's Missionary Society. "The strength of the church is not in its headquarters, but in every woman in every congregation. I just hope that the women won't sit back and wait to be told what to do, but will go ahead in the local congregations and do it. This is a time for us to take a serious look at the deep needs of people and find new ways of meeting them."

Mrs. Hutchinson is a rather highly organized individual. At the beginning of each week she puts down on paper the things which she has to do for the week, and lays her plans carefully. "I believe in women buying as many services and labour-saving devices as they can possibly afford in order to have time to read, to understand what is happening in the world and to share actively in the life of the community."

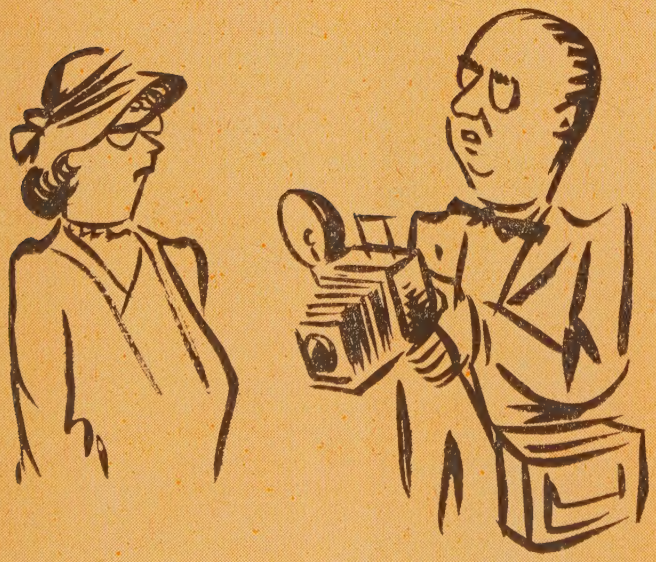
"My brother and I grew up with a strong sense of

(*Continued on page 29*)

Theo Logge tells . . .

what every bride's Mother Ought to Know

- *More weddings are ruined by amateur photographers than this world dreams of!*
- *Many lovely weddings are jazzed up by music appropriate only for a party!*
- *The dullest toasts and the oldest jokes are proposed by ministers!*



"I coulda done better, but some man in a black gown kept gettin' in the way"

WHEN a girl announces her plans to get married, she will find a host of friends—all ready with good advice. No field has more experts. A bride is a lucky girl if she has a mother who knows all about weddings, receptions and things, and is able to stand up to the barrage of well-intentioned, but conflicting suggestions on what to do and what not to do on the wedding day.

Here is some more advice for the bride's mother, not about the profound things involved in Christian marriage, but on some of the little things that will help to keep the wedding plans running smoothly, and will assist in avoiding those little embarrassments, some of which may mar an otherwise happy day.

First, if it is to be a middle-sized or big wedding, make certain the date is chosen well in advance, and get things cleared with the minister and the organist. Then make sure that the young couple arranges for a chat with your daughter's minister. In many churches nowadays, brides' schools are held, and reports about them indicate they are excellent.

Almost without exception, ministers like to have a little time to counsel with the bride-to-be and her husband-to-be, on the deep and important things of Christian marriage.

But you, the bride's mother, will have a lot of less important things to think about. Don't count too much on your husband, except to pay the bills.

Right now it might not occur to you that a photographer is important, but if you make a mistake you'll be sorry.

More weddings are ruined by amateur photographers than this world dreams of. There are many evil things about weddings—ministers, soloists, organists, dressmakers, professional counsellors, people who have been at a wedding once before, and photographers; but the greatest of these is photographers.

It's a fine thing to have beautiful photographs of a wedding, and a good photographer can be a gift from the gods to a bride and groom. But how those amateurs can mess up an otherwise lovely wedding!

Recently, I found myself just beginning a quiet dignified little wedding in our chapel, when suddenly a flashbulb popped off a few feet from me. That photographer was all over the place. Finally, when I was saying a prayer, just after the couple were pronounced man and wife, pop went another.

It didn't seem to bother anyone but me and the organist,

and I thought the latter was going to pop, too. Later when we were signing the register, the photographer came into the vestry and asked for information about the best place to stand to get a shot of the couple coming down the aisle, with the explanation, "You see, this is the first wedding I've ever taken."

I was tempted to tell him he could go stand on his head in the parking-lot, but I refrained. After that wedding I added a sentence to the little sheet of instructions which goes to the brides and grooms when they are planning a wedding

"By the way, I hope you'll come to the reception . . . you're the toastmaster!"

at our church: "Photographers are asked not to take flash pictures during the service."

You may find that your daughter doesn't like this idea very much. But tell her that if there is a photographer prowling around the church, popping bulbs here and there, everybody will look at him instead of at the bride. That usually convinces her.

Professional photographers usually slip into the vestry before the service to discuss with the minister the best time and place to get good pictures, so that they will not intrude on the dignity of the service. Ministers are happy to co-operate with them, but if you have friends who are semi-pros, warn them to talk things over with the minister before they start letting off those flashbulbs.

Another thing about photographers! They will keep posing and posing and posing the various members of the party between the wedding and the reception, while the people serving the sandwiches are biting their nails.

But what really takes the wedding cake is the couple who dash off from the church to some studio where they line up behind all the other couples married that day, and wait their turn. In the meantime, back at the church, or wherever the reception happens to be, scores of guests who don't know each other very well, wait and wait and wait, until the gay bridal party returns through city traffic, and the party goes on.

There is another little matter about which you may not be expected to know, but if you talk it over with your minister, he will explain. That's ecclesiastical ethics. For example, if your daughter wishes to be married in St. Andrew's, but she wants to have her Uncle Oscar, who is a minister up in Barbeque, perform the ceremony, it is quite all right. It is her privilege to have her Uncle Oscar, but she should ask the minister of St. Andrew's to invite him.

Naturally, there will have to be a bit of unofficial letter writing also, so that Uncle Oscar will know all about it, but if her uncle knows his etiquette, he won't consent to come until he knows the minister of the church in which she is being married wants him to come—or at least pretends he does. There are some unwritten rules about these things, and you should try to follow them.

The same holds true for an organist. Some churches have strict rules about the organist playing at all weddings, and other churches have relaxed rules. But the organist who knows his professional etiquette, won't move into a church for a wedding ceremony, unless he knows that the way is cleared.

By the way, it is amazing how many lovely weddings have cheap music. The wise little bride will speak to her minister about this, and if the minister doesn't know any more about music than I do, she should have a chat with the organist. And a good organist will help her choose fine music.

But if she is unwise, she will ask some friend who has a girl friend who sings with a band, somewhere, and before she knows it, she will have one of the most beautiful and dignified religious services jazzed up by something that is quite appropriate for a party but is not suitable for the Christian marriage service.

No minister I know likes wedding rehearsals, but if the wedding is to be of any size or formality, one is necessary. There are some old superstitions which may be ignored. It is the custom for bridal parties to arrive late for rehearsals. After all, a girl is only going to be married once, and it seems to be in order for everybody to make allowance for her tardiness. Her friends and her family will. But the minister, the church officer, and the organist and the soloist may not be able to throw themselves into the spirit of it in the same way. If the bridal party has to be late, they shouldn't be very late.

Then there's always somebody in a wedding party who has been through several weddings before, who knows all about them and doesn't need to come to the rehearsal. You will have to be prepared for this. He'll probably come down the wrong aisle Saturday. But the guests will enjoy it.

The wedding rehearsal is the time for the amateur marriage counsellor to have a field day. "Now over at First Church they do it this way." I must confess that ministers

"Once more . . . with feeling!"

have a lot of funny things about them, and weddings do vary from place to place. When I go to a wedding in someone else's church, I wonder why they do things that way. But if that's the way they do it at First Church or St. Andrew's,

(*Over*)

Light From The Japanese Bible

by W. H. H. NORMAN

EVERY Friday morning, from 7.45 to 8.15, at Kwansei Gakuin University in Kobe, Japan, there is a staff prayer meeting in the Student Christian Movement building. There are seldom more than a dozen out. The old faithfuls—President Komiya, ex-president Kato, and Theological Faculty Clerk Mat Suyama never miss. Chief Chaplain Kawabe leaves his home on the far side of Osaka before six in order to be there. And then there is the sprinkling of the occasionals.

One morning the designated leader failed to appear within three minutes of the appointed time. No one knew whether he had warned the Chief Chaplain, but Kawabe carried on, calling for a hymn, praying, and reading Acts 18: 1-11. He said: "I did not expect to lead the service this morning and am not prepared, but I would like to tell you something that happened to me this week.

"I went to the prayer meeting at Osaka Christian Centre. They have been holding it for some months now every Monday morning from 7.30 to 8, and their average attendance has grown to between 50 and 60. Last Monday we felt that we ought to do something as a group besides meeting to pray Monday after Monday, and decided to divide into four groups and visit some struggling church for Wednesday evening prayer meeting to encourage them. On my suggestion, our group—there were 15 of us—went to Mr. Matsui's church. It is a new church and I knew that Matsui was having a tough time. He is a very dear boy — one of our lads; he spent 12 years in Kwansei Gakuin, going all the way from junior high school to theology. . . Matsui spoke on the lesson I read a few minutes ago, and the point he emphasized was 'koshi wo suete' in verse 11.

"I did not have an English Bible with me, so when I got home after my classes I looked it up to see what the English of 'koshi wo suete' was. The RSV reads, 'And he (Paul) stayed a year and six months, teaching the word of God among men.' Which of those words translates 'koshi wo suete'? I had to look up the Greek. Now the Greek for 'stayed' is 'ekathisen', which is literally translated 'sat down.' A literal translation of the Japanese is 'planted his loins'."

Kawabe continued: "Matsui said he had been discouraged any number of times in his church. There seemed to be no response to his efforts, there were few baptisms and he received barely enough to keep body and soul together. Then one day he was reading Acts 18, and the phrase 'koshi wo suete' struck him. Paul decided to stay a year, two years in Ephesus until he had done a job there. God told him to stay. 'So,' Matsui continued, 'I decided to dig in my toes here and stick it out'."

The King James version reads, "He *continued* there . . ." How flat and colourless either, "stayed" or "continued" is compared with "koshi wo suete"—which is a common Japanese expression and surely closer to the Greek verb. . . The Bible is inspired, and occasionally translators are inspired, for it is God's word they are handling. One phrase fired a young minister who was discouraged. he fed his flock with it, and lo! the Japanese translation has now gone to Canada. ●

find out why, and don't push too hard to have it changed.

Another thing! The department store counsellors do a pretty good job advising on gowns and cakes and receptions. When their advice comes into conflict with either the minister's way of doing it, or what seems to be common sense, better follow the minister and common sense.

I remember a nice girl in my congregation was getting married and she got all sorts of good advice from the wedding bureau in one of the large department stores, where she bought her trousseau. The counsellor was insisting that the wedding party should all come in black limousines. This meant hiring cars which the girl didn't think necessary.

"But I was going to go in my father's car. It's dark blue." The counsellor insisted that black was the colour. "But daddy's car is a Cadillac," my friend argued. The Cadillac did it. There was no more talk of renting limousines.

Thinking of Cadillacs somehow brings me to the embarrassing subject of money for wedding fees, for the minister, organist, soloist, church officer and so on. A bride is well-advised to ask the minister about such things. Some churches have set rules. Others leave it to the discretion of the bride's family.

From my observation, it is the church officer who usually has to do the most extra work and is the most poorly paid. He should not be forgotten. Organists and soloists get awfully tired of collecting cufflinks, too. If you're afraid your minister will be offended by giving him a gift of money, take the risk. He can always give it back. If your daughter's fiancé is the kind of person who says after the ceremony "Well, what's the damage, parson?" have her call the wedding off now. She'll be coming home to mother, anyway.

As I say, the minister should advise on this, but he may not offer his suggestions unless asked to do so.

Some brides' mothers make mistakes presuming that the minister—without an invitation—will attend the reception and act as master of ceremonies or propose the toasts. I was embarrassed by this so many times that I began to point out that my formal duties stopped at the end of the service.

Many a time I've had the bride whisper to me as she goes out the door, "We'll be seeing you at the reception," when I had received no invitation. Then I had to ask myself, does her mother expect me, too, or is this just her sweet little idea? What about my wife?

Often it is taken for granted that the minister and his wife will go to a reception. Once my wife and I went when we hadn't been formally asked, and I discovered after I got there that we weren't expected. After that, when we weren't sure we didn't go, and sometimes discovered later that we had been expected.

You should ask him, and his wife, too, if you want her. But it isn't necessary to ask the minister's wife to a reception. I know some ministers' wives who have had their feelings hurt when they were left out. I know others who have exhausted themselves lining up baby-sitters and getting their work done to go to a reception where they didn't know the family very well, and would have preferred to remain at home.

These things depend on the size of the church, frequency of weddings, and the intimacy of the family with the minister's family. But let the bride's mother be assured that if they do ask the minister and his wife, they shouldn't be offended if they are unable to go.

Most ministers are happy to act as master of ceremonies, propose toasts and that sort of thing, if they are free to attend. But they don't do it automatically. Occasionally, I've sat on my hands at a reception wondering if I were to do anything or not, only to discover that everything was perfectly planned, and I was free, while the fellows with lots

(*Continued on page* 20)

One Man's Fight to be a Minister

He hadn't completed high school . . . had a wife and daughter, little money and an old car . . . his first congregation as a lay preacher didn't want him . . . but Bill Bell wanted to be a minister, and he was ordained this month in British Columbia

By JOHN G. FERRY*

AT this year's session of British Columbia Conference, following a distinguished academic record at the University of B.C. and Union College, Bill Bell was ordained to the ministry of The United Church of Canada. He was one of 105 ministers ordained this year.

I paid the Bells a visit at Columbian House, the married residence for theological students on the campus. Bill told me this is the only year he has been able to devote himself entirely to his studies. Throughout his college course he has served a pastoral charge in order to support his family. His final year has been lightened of this burden through a modest bursary from Union College.

At last month's convocation he received the Edmund C. Traves Scholarship in Practical Theology. He won a scholarship, too, in his second year of theology for highest marks in the class, and was just .6% off first place for the entire three years.

It climaxed a struggle that started back in 1953 when Bill (now the Rev. William Robert Bell) decided he wanted to be a minister. Along the way he served charges while taking second and third year arts and first year theology, was on a summer mission field, and spent a term as Christian education director at Vancouver's University Hill Church.

Now he is going to the Queen Charlotte Islands where he will serve an Indian congregation at Skidegate Mission as well as Queen Charlotte City.

It was a cold October afternoon just eight years ago when I first met Bill Bell. I was seated in the warmth of my manse study in Kerrobert, Sask., with a good book, vaguely conscious of the angry gusting wind as it snatched leaves from the maple outside my window.

A knock sounded at the door. I dragged myself from my book and stepped into the front hall to open the door. The sudden shock of cold prairie air was nothing compared to the shock I received at the sight of the couple who stood on my front step, with a blue canvas car crib held between them. They looked little more than children.

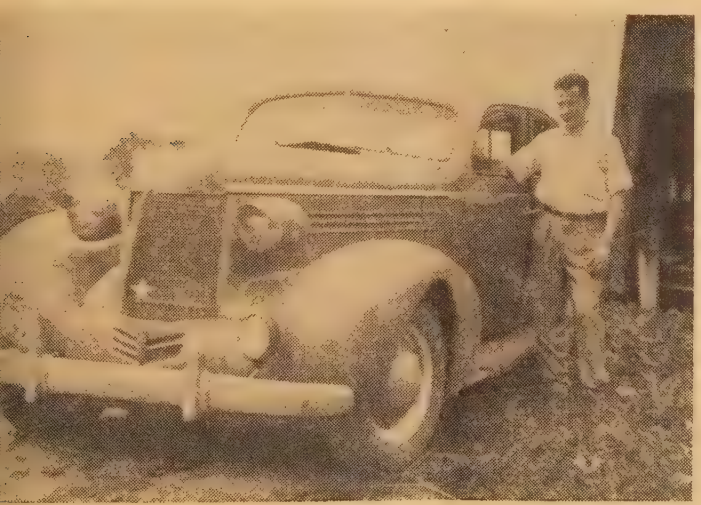
The young man grinned at my greeting, and he looked more boyish than ever. "My name's Bill Bell," he said. "This is Trudy, my wife, and," pointing at the crib, "my daughter, Lynda."

"Bill Bell? Oh, of course," I said, leading them into the living-room. "You're the new student minister for Luseland."

I thought of the sedate and stately

(*Over*)

Mr. Ferry is minister of St. John's United Church, Vancouver.



Bill and Trudy Bell and daughter Lynda drove this old car from Ontario to Saskatchewan to begin the long struggle toward the ministry.

Bill and Trudy relax in their student quarters at Union College of B.C. The photo album brings back memories of the people and places along the way to ordination.

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old veteran of the Cross they had just lost after a distinguished ministry of many years, and wondered how the people of Luseland would feel about being served by a "boy" minister.

"Sit down, Bill," I said, trying to cover my concern. My wife, Trudy and the baby disappeared into the kitchen. "Tell me about your trip."

Bill sank into the chair and sighed gratefully. "I didn't realize how tired I was until this moment," he said. "That old car seemed in fair shape when I bought it. But really, I was afraid it would fall apart before I got here. I don't know whether it will get me to Luseland or not."

"Let's have a look," I said, "while the women are preparing tea."

Car Falls Apart

The ancient green Oldsmobile was in very bad shape. The left front fender had rusted away from the body and was dragging on the wheel. A rear spring had broken, causing the car to list crazily to the side. And one end of the back bumper was dragging on the ground.

"That dropped off as I drove into the yard," said Bill with a grin, as I picked it up to examine it. "These Saskatchewan roads!"

All our gravelled roads had actually done was to hasten a process of disintegration that was well advanced before the car left Hamilton. Its true condition had simply been camouflaged with a fresh coat of paint. I breathed a silent prayer of thanksgiving that these youngsters had arrived at all. In their youthful enthusiasm it hadn't occurred to them that they might have had a serious accident, or been left on the road with a major breakdown.

The Last Ten Dollars

"I guess we just arrived in time," said Bill, examining his flattened wallet, "I have only ten dollars left."

During tea time Bill unfolded the fascinating story of how he decided to enter the ministry of The United Church of Canada.

He had been a parts helper in the John Deere Plow Company in Hamilton when he first met Trudy Stewart, newly arrived from Scotland. Trudy was a Presbyterian. Bill's father was Anglican and his mother Roman Catholic. But Bill, as is often the case in such situations, found it difficult to make up his mind which church to attend. So together they frequented various churches in the Hamilton area, and one night attended the Philpott Tabernacle where a Youth For Christ Rally was in progress.

"It was at this service," said Bill, "that I decided to give my life to Christ in whatever way was opened to me."

Shortly after that Bill met Don Mannell, a student minister of Zion Hill United Church in Ancaster Township, who explained he was going to college and preaching each week-end to earn sufficient to pay his board and tuition. Bill only had grade ten standing, but wondered if it would be possible for him to complete high school and qualify for university entrance in the same way.

"I don't see why not," said Don enthusiastically, and invited Bill to come to Toronto with him and talk the matter over with Dr. Harold Young.

Dr. Young was skeptical about the possibilities, and suggested that Bill complete his high school training before applying as a candidate.

"This was most certainly sensible advice," said Bill soberly. "But neither Don nor I was to be that easily discouraged. We decided to call on Dr. S. B. Stokes, the superintendent of Home Missions for Southern Ontario, as we passed through Burlington on our return to Hamilton, but were disappointed to discover he was away. We continued to Hamilton in a dejected mood. Then suddenly, as we drove by Binkley United Church, Don punched me in the arm and said, 'Look, Bill, Presbytery's in session. I'll bet Dr. Stokes is there!'

A Proposition Presented

"We entered the church and discovered Dr. Stokes in the narthex talking to Dr. George Dorey, the secretary of the Board of Home Missions. We put our proposition before the two officials," recounted Bill.

"I would take a charge and preach on Sundays, going to school through the week until I had finished high school. Then I would advance to university carrying on as many other theological students were doing."

The two older men listened doubtfully and then walked away to discuss the matter between themselves.

"Though non-committal," said Bill, "they suggested I leave my name and 'phone number with them—just in case something came up."

In less than a week Dr. Stokes 'phoned Bill Bell and read the following telegram from Dr. Robert Hall, Home Missions superintendent in Northern Saskatchewan. "Luseland desires Bell, send particulars re date of arrival of family, high school facilities available, will need car."

So Bill was here!

After lunch we watched with fingers

(*Continued on page* 18)

- **Race Relations**
- **Atomic Bombs**
- **Church Union**
- **Princess Margaret**

all in an interview with George MacLeod

By Kenneth Bagnell

More Controversy Needed!

SOME preachers will criticize the press. But not many—out in the open, anyway—though some feel like it, occasionally.

One of the few who does is the Church of Scotland's Very Rev. George MacLeod. "It makes me mad the way the press treats Princess Margaret," he said one evening last month in Toronto's Bloor St. Church. "She knows more about religion for her age than anyone I know."

Such straight-from-the-shoulder talk embroils him in controversy. He declares: "Our Lord said he came not to send peace, but a sword. So we should be knee deep in controversy, so long as it's fruitful controversy. It should be waged not only between the church and society, but within the church. Take the racial issue. Everyone knows we are all one in Christ — but how fast should we desegregate the schools? Or how slow? There's ground for some controversy!"

Left city for Iona

Wispy-haired Sir George — who prefers not to use the title — resigned his pastorate in the smoggy city of Glasgow during the depression-ridden thirties. The reason: he wanted to spearhead the rebuilding of a crumbled abbey on the little island of Iona, in the grey-green water off Scotland's West coast. Now known as the "Iona Community", it becomes home every few months for people who think as George MacLeod thought in the thirties, "the church wasn't attracting the working man. But nobody said we couldn't try a new method."

The new method had preachers leave their pulpits and don overalls a while. Plumbers went; so did carpenters and bankers. Some were Baptists; some Catholics. And there were Presbyterians and Methodists. They started to rebuild in the thirties. And while they mixed the cement and struggled with the stones, they talked. The abbey is now restored but working and talking still goes on.

Rebuilding divided church

"When you get Anglicans, Baptists, Quakers and Congregationalists working together," said Dr. MacLeod, "conversations about religion naturally come up. We went to rebuild an old abbey, but we're really rebuilding a divided church."

Dr. MacLeod's worry over "a divided church" isn't cured by people in the church who talk about the unity it has already. There's some truth in this, but not enough for George MacLeod. "Unity," he muses, "is a bodily substantial thing. It's not vague. And it's not wishy-washy. I tell you boy, I sometimes worry that when the great Parliament of Man comes — as it is coming—the only group divided will be the church of Jesus Christ. We can't talk of being in communion with Christ and not with all others who know Christ."

"Knowing Christ," Dr. MacLeod cautions, "means something more than talking about Christ. Never was the spoken word so suspect as it is today. The slicker you speak, the greater the suspicion. All the church's 'right' sentences about race relations convince no one unless we have love for everyone in the church, not just for the whites in the church."

George MacLeod's ruddy face clouds when he talks about "the church and the bomb." He's a pacifist. And he'll not be argued out of it. "There's no middle ground for Christians. We used to hear talk years back about 'the end justifying the means.' But there's no end at all which justifies killing 10 million people in 15 minutes. And this is exactly what the church's attitude commits her to do."

According to Sir George, "this is the most urgent issue conceivable, but you can't get people to talk about it. The communists will."

But the communism that puts the deep furrow in his forehead doesn't cause him despair. "The Russian system is going to lose the working man. It gives him something to love, but it spoils everything by giving him something to hate.

Put Licks to Communism

"To put the licks to communism, the church has to see that religion is concerned with the whole of man, not just the soul of man. It ought to care for his work, his future, his family. If we don't perk up on this score we may take the licking ourselves. In Britain at least, this has come to a head, already. While the population stayed

(*Continued on page* 18)

• Lost Sheep

Caistor Corners

By J. SHERIDAN BOLE

IT was a cold, raw spring night. George had come in from doing the chores and was about to go to bed, when he thought again of the old sheep that hadn't come in to the barn for the night. She was still out there in the chilly night, somewhere in the pasture field.

It wouldn't have mattered so much any other night, but that morning the sheep had been sheared of their wool; tonight she didn't have her heavy, winter fleece to keep her warm. Somewhere, he thought, she would be lying, unsheltered from the cold, or perhaps wandering about trying to find her way back to the barn, but in vain. She was blind! George was worried about her. She was an old sheep, not worth much, probably only a few dollars, but that didn't mean that he could forget her. George doesn't make much money from his sheep; but he likes them.

He would go out and find her; at least, make the attempt. But it was dark out in the field; how could he see her? He backed the old car out of the garage, drove down the the lane and into the pasture. Then, up and down he went, the headlights of the car throwing swaths of light across the field.

It was a strange sight to see in the countryside at night—the sweep of light edging through the darkness, turning, crossing the field again; as if it were mowing down the darkness. George sought for the sheep under the old elm tree; he looked behind the pile of stones on the north side; he peered into the dark tangle of old chokecherry bushes. But there wasn't a sign of her.

George was about to turn the car towards the barn when, from somewhere in the darkness, he heard a lonely, forlorn bleat. It seemed to come from another field. Perhaps she had got through a break in the fence and, being in a strange field, couldn't find her way out.

And George, wise in these things, clapped his hands together softly, sending a low sound through the darkness. It was answered! There came another pathetic, bewildered bleat. Along the fence George hurried, found the broken place, stumbled through to the other field and to the lost sheep.

Then, the two of them, the sheep following close to George, walked to the warmth and protection of the barn.

"And was the old blind sheep grateful to you for finding her?" I asked George.

"Yes, she was."

"How do you know?"

"By the soft bleatings she made as she followed me. She kept thanking me all the way back."

"George's sleep had a deep peace in it that night. He was content. The shepherd had found his lost sheep.

Letter from Africa

By GARTH W. LEGGE

THE ten o'clock Sunday morning service is just beginning. It is exactly 10.35. This is Africa, where starting anything punctually is regarded as something of an aberration. The growing congregation breaks forth into spontaneous song, as they wait for the service to begin. People will continue to arrive for the next half-hour, right up to sermon time.

We are worshipping in our African compound church in Mindolo. It's a neat and spacious mud-brick building, plastered and whitewashed inside and out, with Norman arch doorways and window openings, but without doors or windows.

The people sit on long plank, backless benches, the women on one side of the centre aisle; the men on the other. Some ministers are trying to encourage families to sit together in church, but the age-old tradition of separating the sexes still prevails. Children are seated on the front benches below the off-side pulpit, where they can be easily surveyed. Mothers keep their babies with them, nursing them spasmodically, and occasionally going outside if the level of crying becomes too distracting.

• Morning Service

During the announcements, read as usual by an elder from the chancel steps, visitors from up-country congregations are welcomed, as well as newcomers to the community. As the names are read, the individuals stand in their places to receive the greeting of the congregation in the form of a light clapping of hands, and respond in like fashion.

Today, two special greetings are extended. A young minister has just returned from two years' study in India, to take up his new duties as tutor in our Ministerial Training College. He wears the crest of United Theological College of Bangalore on his smart blue blazer. His obvious pleasure at being back is equalled by the warm greeting of the people. There follows a recognition of a young mother of a family, a teacher in the Women's Training Centre. She is flying to Israel to take up a six months' scholarship in domestic science. Afterwards we learn that her welfare-worker husband willingly accepts her long absence from home and children, so that she may have this rare experience.

Northern Rhodesia, India, Israel! What better proof that the world is one, as is the church. So by mutual encounter the church is growing, and the world becomes a community.

Today's service is conducted by a woman, wearing the dress and badge of the woman's organization of our African churches. A widow and the mother of ten children, she, too, is a teacher in the Women's Training Centre. She is a symbol of the slow but steady advance being made by African women in this society, and of the fact that the Christian church has played a leading role in that drama. She preaches a robust sermon of confident faith in God's purpose for every human life, and challenges all to accept and serve Christ as master of their lives. So the ministry of the laity is personified in a church service, and men and women, underground miners, housewives, teachers, clerks, and students, are fortified for their ministry in the world.

Rev. J. S. Bole

Rev. G. W. Legge

Mrs. J. F. Shilton

Rev. R. W. Armstrong

• Confused Reader

Prudence in Parsonage

By JEAN SHILTON

DEAR Mr. Editor: I have just finished reading *Brighter Than 1000 Suns* by Robert Jungk. It's a Penguin Book and I bought it for 75c.

The *Evening Standard* says this moral and political history of the atomic scientists has the eerie power of a Dostoevsky novel, and Bertrand Russell says it is more exciting than any novel. As I read the book there grew within me a terrible, pressing certainty of personal and corporate sin, such as overwhelms the sensitive reader of the Passion story.

With this knowledge freshly burned into my soul, I read your recent editorial criticizing Dr. Hugh Keenleyside, chairman of the Canadian National Committee for the Control of Radiation Hazards.

"The Canadian people," you say, "should be grateful to Dr. J. E. Keyston, vice-chairman of the Defense Research Board, for his frank assessment of Dr. Hugh Keenleyside." You go on to quote Dr. Keyston to the effect that the CNCRH might withhold or distort information for some political reason.

I am, to use your own words, a member of the confused public, bewildered by conflicting reports on the dangers of radiation. My sympathies are all with Dr. Keenleyside and if they are misplaced you will have to do more than quote Dr. Keyston's opinion to prove to me that I am wrong. As long as there is any uncertainty about the effects of radiation on my chidren and their heritage, then I am all for a nuclear test ban.

I think you owe your readers a detailed statement on both sides of this crucially important question. It seems ridiculous to accuse a private, voluntary committee of withholding information. They have no control over what information shall or shall not be given to the public. I should like to know exactly what facts have been distorted, what information we have not been given.

"The threat of nuclear war is staggering enough without exaggeration," says your editorial. I just don't see how one can exaggerate the total destruction of the world which is the threat that faces us today.

"Dr. Keenleyside is no fool. Neither are many of the men and women whose names appear with his as members of the CNCRH. If you are going to attack them you owe them the courtesy of a statement of their errors.

I am one Canadian who is not grateful to Dr. Keyston for his assessment of Dr. Keenleyside.

• Character Studies

The Visiting Pastor

By R. W. ARMSTRONG

A FRIEND of mine recently spent several weeks in a hospital. He occupied a ward with three other patients. Each was visited by a different doctor, each by a different clergyman.

My friend amused himself by making notes on the behaviour of these eight men by the sick bed.

Dr. A. enters the ward with a very solemn face and goes over his patient very carefully. Then he straightens up, removes his spectacles, and says in serious tones, "Fletcher, you are a mighty sick man, but I think we are going to pull you through." When he reaches the door he looks back at the patient as though he never expected to see him alive again.

Dr. B. comes in with a slight swagger and a jovial smile. He greets his patient, "Well, Mr. Patterson, you're looking pretty well this morning. Let's see—" and immediately proceeds to examine his man. The examination is conducted rapidly but carefully, and then he lays the bed clothes over the patient's chest and assures him that he is "doing very well indeed." Everything seemed to indicate that Patterson was a much sicker man than Fletcher.

Dr. C. comes into the room with an indifferent air, consults the chart, and then asks, "Any pains in your back?" "No." "Stomach all right?" "Yes." He leaves without expressing one word of opinion about his patient's progress.

Dr. D. approaches the bed in a quiet and dignified manner. His examination of the patient seems more or less casual, and he drops several remarks about other things while he is making it. When it is over he sits down for a few minutes and talks about some of the man's personal interests. If the patient asks any questions, he answers them frankly, and leaves the room leisurely with a cheerful "Good morning!"

Rev. A. bustles into the room, "Well! Well! Sammie old boy, you're looking well today. I just telephoned Mrs. Fletcher and she told me to tell you that she'd be in to see you this afternoon." After a brief conversation he would say, "Let us pray." The prayer seemed to be interjected rather awkwardly and was always more or less perfunctory.

Rev. B. carries a business-like mien and immediately after greeting the patient he opens his books and proceeds with scripture-reading and prayer. When this is over he tarries for a minute or two in conversation. His whole manner is quite professional, and he leaves the ward with the air of a man who has done his duty.

Rev. C. takes his seat by the bed and opens the conversation with a remark about the weather. With that as a starting point he rambles over a wide field. The minister usually manages to say something comforting or inspiring, and never seems to be in a hurry—sometimes he prays and sometimes he does not.

Rev. D. carries an air of composure. He is sympathetic and at the same time serious of mien. He has no fixed programme, but he seems to have a purpose in mind, and everything he says fits into it. Something of himself remains in the room long after he is gone.

My friend's conclusion is that this difference of behaviour cannot be accounted for by a studied technique calculated to meet the needs of each case. It is due to the character and life-habits of the men themselves. •

Dr. McLeod speaking

DURING his term of office the moderator visits the Governor General and the Prime Minister of Canada. There is nothing obscure about such visits, just courtesy, a recognition of mutual responsibilities, and the assurance that our people pray for those in positions of vast burdens.

So we went; Dr. G. F. Dewey, the president of Montreal and Ottawa Conference, Rev. R. A. Gregoire, chairman of Ottawa Presbytery, Dr. Norman Coll of Parkdale Church, and myself.

The Governor General is a man of courtly grace. I remembered his kind reception of my wife and me in London many years ago when I presented a letter from O. D. Skelton. His is the same humility, unchanged by the years or the accident of office. Here is a great soldier, who looks like a Governor General, acts like one, speaks like one, with the accent of humble sovereignty.

He spoke to us, as he had spoken to me once before, of his fervent desire for our prayers. He referred to his commitment to God when he took office. "I will do it, God, if you give me strength, and now I am subject to thy will."

He is a real authority on tea, a theme in which I often think the gubernatorial wisdom of the very great is required, and served it himself with magnificent simplicity.

We visited the Prime Minister. On several occasions he vetoed our motions to leave and urged us to stay, which we did for an hour and 20 minutes. We told stories; he sent out for a picture of the huge marlin he had caught in the Caribbean and which he had played for 3½ hours. "It fought so gamely I began to hope it would get away," he said, as he described its death march over the waves.

There were, of course, no partisan discussions, but talk of our world and of our country. Here is a man from whom none need ever suspect interference of state with church, or state subservience to church. When I assured him of our prayers in his duties, a mist came to his eyes. This was a memorable visit with a great man, and a humble Christian.

MORE CONTROVERSY

(*Continued from page* 15)

in the industrial places, the church pulled up stakes and went to the places where the fat cheque-books were."

When Dr. MacLeod raps the church's knuckles, he includes the people of the pews. "Why is it," he asks, "that in the last 19 pulpits in which I spoke, the Old Testament wasn't even read? I'll tell you why. Because you can bet your boots the congregation won't be listening at the end of a decently long passage. They don't listen because they don't think the Bible is relevant any more."

Hardly anyone doubts that George MacLeod's Iona illustrates that both Old and New Testaments are plenty relevant. Lately he's been criss-crossing North America again raising money for Iona. This means that Canadians and Americans have been hearing the tale of a dream that came out of a depression.

It's being told by one of the world's most colourful and challenging churchmen. And some say he's among its greatest. ●

ONE MAN'S FIGHT

(*Continued from page* 14)

crossed while they climbed into their decrepit old car and pulled out of our yard.

The next day there was an official from Luseland at my door before breakfast. "It's about Bill Bell," he said, obviously disturbed. "He looks like such a kid, and with him attending school besides I doubt if we can raise enough to pay his salary."

"He does look rather young," I admitted reluctantly, "younger than his years. But they've driven all the way from Hamilton in that broken-down car, and they're down to their last ten dollars."

"That's all right," was the immediate response. "We asked them to come and we'll see sufficient money is raised for their return."

"But we couldn't send them home," I objected. "Think of the humiliation they would face—and the disillusionment."

The official agreed that this was a problem but insisted that Luseland had a problem, too. "What shall we do?" he asked.

"Presbytery meets today at Eston," I said. "I'll take Bill along with me and we'll see what can be done. In the meantime, don't worry." The look of relief on his face as he picked up his hat to go filled me with dismay. For I was convinced that what had happened at Luseland would likely happen elsewhere as well, and that Bill must somehow be given his university entrance before he would be in a position to help himself. Furthermore, since neither he nor Trudy had any background in The United Church of Canada, they would be likely to make elementary blunders which would complicate their work needlessly, and might even defeat them before they got started.

At presbytery I explained the problem to Dr. Hall, and to the executive officers of the Rosetown Presbytery, the Rev. Jack Sinclair and the Rev. Raymond Smith.

A couple of years at a leadership training school would make it possible for them to soak up a lot of United Church atmosphere while Bill took his high school training. At Naramata—the nearest one at that time—they had small winterized cottages which would provide accommodation for his family.

Dr. Hall was sympathetic but perplexed. "How can we raise the money for such an undertaking?" he asked, no doubt reflecting on the limited Home Missions budget with which he had to work.

"How much will it cost?" asked Ray Smith.

"I haven't the slightest idea," I confessed.

"Let's 'phone Naramata and find out," suggested Jack Sinclair.

Fifteen minutes later we had learned from the Rev. Clyde Woollard that Bill Bell could be given a grade 12 education at Naramata for about $500 a year.

That Sunday from every pulpit in the Rosetown Presbytery, Bill Bell's desire to enter the ministry was told. Within a week Ray Smith telephoned and said that sufficient money had come in to support Bill and his family at Naramata for the first year. "I feel this is a historic occasion within our church," he said delightedly.

Bill and Trudy still speak of the kindness of the people of the Rosetown Presbytery. "They even sent clothes for Lynda," said Trudy gratefully. "And we still hear from some of them."

Bill completed his high school course at Naramata in one year with honours, and looked forward eagerly to a mission field near Vancouver. He wrote to Dr. Percy Bunt, the superintendent of Home Missions for British Columbia at the time. "His reply," said Bill, "constituted the darkest moment of my life."

"In reply to your recent letter which I received this morning," the superintendent's letter began, "I very much regret that I cannot hold out any hope,

(*Continued on page* 20)

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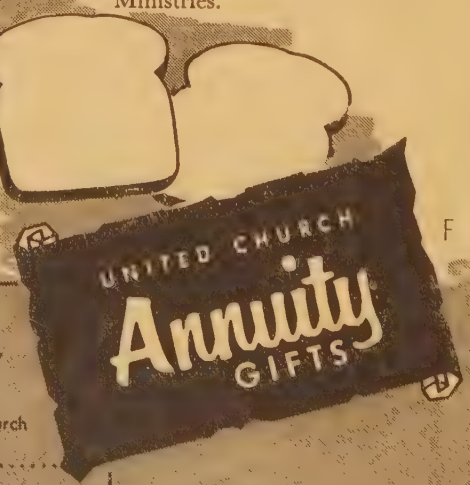

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ONE MAN'S FIGHT

(*Continued from page* 18)

at this date, of a student field for you this summer. . ."

A trip across a continent in a broken-down car, a humiliating rejection on the prairies, followed by a subsidized training course of two years rolled into one to qualify for university, at which time he was to have been in a position to help himself. And now—nothing! There was nothing to do but wait.

In the meantime, Rosetown Presbytery had communicated with Hamilton Presbytery, telling them of what had been done for Bill Bell, and inviting them to participate.

"It was like manna from heaven," said Bill, "when we received a cheque from the Hamilton Presbytery for $200, and a few months later a second cheque for $350."

A total gift from Hamilton Presbytery of $1,100 made it possible for Bill to remain at Naramata another year to complete Grade 13, commuting daily to Penticton by bus, as he had done the previous year.

The next fall Bridgeview-Government Road Charge in North Surrey was vacant, and Bill's six year training period for the ministry began in earnest. He was graduated this spring.

Lynda, a lovely child of eight years, now has two sisters, Rowena, three, and Marcia, two. Trudy is leading a CGIT Group in University Hill United Church, and has achieved a commendable degree of proficiency as a landscape painter while her husband has been learning his Greek.

"We wish to thank all those who helped us achieve our goal," says Bill. "It's simply marvellous. The things that have happened to us are nothing short of miraculous!"

Bill and Trudy have faced many winds of adversity since the day a prairie gale blew them into my living-room. But—though they are too modest to say so—one gains the unmistakable impression that they are quietly confident of God's blessing and his continued guidance for the future. ●

MOTHER SHOULD KNOW

(*Continued from page* 12)

of jokes and stories proposed the toasts. Other times I've watched a reception bog down and a distraught bride's mother come to me asking if I couldn't get things going.

I usually find that the dullest toasts and the oldest jokes are proposed by ministers, including me. And I've always

felt this is a good place to make the speech-making relatives take over. Other times I've been thrilled at the wonderful way a minister moves from the solemnity of the chancel to the reception and says the choicest things to the young couple. Most ministers are delighted to sit back and enjoy the meal, or the refreshments, and good conversation.

Perhaps this doesn't need to be added, but a great many wedding receptions are held in church parlours and dining rooms, and certainly in the United Church it's bad taste for the toasts on such occasions to be drunk in alcoholic beverages.

You have to watch some of the suppliers. I know one bride's mother who was embarrassed because some bright member of the family privately insisted that champagne was absolutely necessary to toast the bride. There was a little consternation in the church kitchen when several bottles were delivered from the local wine store, ordered by Uncle Herman.

Even after the most careful preparation, something may still go wrong. I know of one wedding where the groom fainted three times before he got through the vows, and ministers are full of stories about weddings where some jilted lover came along and made a scene, when the minister asked "If anyone can show just cause . . . let him now speak . . ." May this never happen at your daughter's wedding.

Laugh—but not too much

But if something does go wrong, such as the power going off and stalling the organ in the middle of the Wedding March, or someone upsets a bowl of punch on the groom's mother's lap, don't worry—laugh, but don't laugh too long; tease a little, but don't tease too much. Remember, it may make incidental conversation in the years to come. But it's unnecessary to call too much attention to such an incident on the wedding day.

And if you're sad, or don't approve of the match, or you are sure your son-in-law isn't good enough for your daughter, pretend, at least on the wedding day, that you're wonderfully happy about it all. It's too late then to do anything about it, anyway.

And despite all the stories of broken homes, and divorce rates, most of the 29,000 marriages performed by United Church ministers this year will turn out all right. And even though everyone knows your daughter is too young and immature to be married, she's probably more mature than you were when you married her father. ●

The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions and combining several similar questions in one.

Q. Is it still the custom for ministers to move to their new churches on July 1?

A. It's still the custom, but about half of the changes made are not according to custom.

Q. Our minister, when giving the invitation to the communion service announces, "All who are in this church are invited to the Lord's Table." Is this right? We were taught that only those who had accepted Christ as Saviour, who are in love and charity with their neighbours, and who are truly sorry for their sins, are eligible to partake of the sacred elements.

A. We believe this is not an appropriately worded invitation. But we are more troubled by the thought of rejecting an earnest seeker from this means of Grace.

Q. We are always hearing there is a tremendous growth in The United Church of Canada. We'd like to know whether Sunday school and membership is keeping up with financial growth.

A. The index of annual growth is about 2% in the Sunday school, 4% in evangelical or church membership, and 6% in finances.

Q. Recently a lay representative to presbytery addressed our Woman's Association meeting. The ladies rose in a body as he was approaching the platform. I have always felt that this gesture of deference was reserved for the Moderator, a returning missionary or such visitors of distinction, and think that it was quite out of place in this instance. Am I wrong?

A. Such a gesture is a great honour and should not be lightly offered. Perhaps your visitor was more distinguished than his name or speech indicated.

Q. Back in horse and buggy days when a man gave or sold for $1 a piece of land to build church and shed, the land, when no longer used for religious purposes, would go back to the original farm. In that case, it would seem that buildings which are situated on land would also belong to the present owner. Or has presbytery any responsibility in sale of properties?

A. Properties are held by trustees of local church for The United Church of Canada and may not be sold without consent of presbytery.

Q. We belong to a small choir and have just recently obtained gowns and mortar boards. On what side should the tassel be? I have taken note of large choirs, and it seems that they vary.

A. The experts tell us that it is a matter of choice.

Q. What is the average length of time ministers stay on a pastorate in the United Church?

A. The average is a little less than four years.

Q. Is it the usual custom in the United Church to give the officiating minister at a funeral a donation of money for his services? It has always been my belief this is the correct thing to do, but there are numerous people who do not agree with me.

A. Some do. Some don't. Some ministers say thanks. Some give it back. The custom is more common in some parts of Canada than others, and seems to be growing. Many ministers tell us that they think church members should not. Non-members who have put a minister to a lot of trouble may wish to show their gratitude. Our experience is that whatever we say on this will be rebuked by those who disagree.

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

Mission Unhindered, the Rev. Dr. Edward Cragg's new book of Studies of the Acts, is, according to Pine Hill's Professor R. C. Chalmers, "a very readable book." Dr. Cragg was for several years a feature contributor to THE OBSERVER. The review appears in these columns. . .

Gerald Stevens' *Early Canadian Glass* is reviewed in this issue by F. St. George Spendlove, Curator, Canadiana Collections, the Royal Ontario Museum. He mentions the Edith Chown Pierce-Gerald Stevens collection presented by Dr. Lorne Pierce to the museum. . .

The Rev. Dr. John Grant's book *God's People in India,* written following a year as visiting professor at the United Theological College, Bangalor, has now been printed in India by the Mission Press. Bishop Lesslie Newbigin of the Church of South India says it is "a wise, penetrating and encouraging piece of Christian reporting." . . .

Dr. Arnup, in reviewing Dr. Harry Emerson Fosdick's book *Dear Mr. Brown* admits there are definite limits in aiding the perplexed about religion, but feels Dr. Fosdick has done a masterly job. . . Of books on the Bible there seems to be no end lately. *Translating the Bible* by Frederick C. Grant (Oxford $4.25), written to commemorate the 350th anniversary of the King James Version, has just come in.

The Gospel According to Matthew

By Floyd V. Filson. (MacMillans of Canada, $6.00.)

Reviewed by J. H. Arnup.

This is a new commentary under the general editorship of Dr. Henry Chadwick, regius professor of divinity at Oxford. Dr. Filson, who writes on St. Matthew's gospel, is Professor of New Testament at McCormick Theological Seminary, Chicago.

In his Introduction, which stretches to 44 pages, Dr. Filson begins by quoting Renan to the effect that the Gospel according to St. Matthew is the most important book ever written.

In his general attitude to the Gospel the position of the author can be described as moderate: he is neither too radical nor ultra conservative. For instance, in discussing the sources of Matthew he not only sets forth the pros and cons of dependence upon St. Mark but refers to several other theories as well. On the question of to whom the Gospel is addressed he mentions the Jewish Christians but adds: "This Jewish Christian note is clearly expressed without surrender to narrow nationalist tendencies in the early Church. As to the purpose of the writer he asserts: "His immediate aim is to provide the Church's teachers with a basic tool for their work. His central concern was not liturgical worship or evangelistic appeal but the varied and unceasing task of Christian teaching."

Matthew's conception of the "Kingdom of Heaven" is presented as having arrived, but in only a partial sense; it will fully come only after the return of our Lord. Miracles, which our author accepts (not without difficulties in some instances) are treated as manifestations of the divine power resting on the Messiah. His final emphasis is on Matthew's vision of the world-wide function and obligation of the Christian Church.

Using a translation that is new to me and which I take to be his own, our

Those National Boundaries

"CANADIAN writers in both French and English should be able to write for each other, not just their own people."

French Canadian novelist and TV writer, Yves Theriault, made the statement during a panel discussion on the literary arts at the recent Canadian Conference on the Arts held in Toronto. This was the main point of discussion on the theme *National Boundaries.*

The panelists included Hugh MacLennan, George Lamming, Morley Callaghan, Mordecai Richler and India's Amita Malik, with Arnold Edinburgh as chairman. They tossed the subject lightly; they threw it at one another hard and fast; they worried it—with a bit of growling—but the majority of panelists and the audience agreed that while there were difficulties for both authors and publishers a way should be found for English and French-speaking Canadians to share each others' books.

Mr. Theriault can get his novels published in five languages—but not English.

Art in Literature was only one of five panels: Visual Arts; Art in Society; Art in Music; Art in Drama all drew large crowds of interested people.

The O'Keefe Centre lends itself to exhibits, and in session intervals people wandered about through the art exhibit, among the books and photographs.

author proceeds, always giving prominence to the one central Figure, whom Matthew designates as the Messiah, or the Christ and Son of God.

I confess to some disappointment in his treatment of the Cross, the Resurrection and the Second Coming.

Mission Unhindered

By Edward Cragg. (Ryersón, $1.50.)

Reviewed by R. C. Chalmers.

This book consists of "Studies in the Book of Acts," to refer to its sub-title.

The author takes the great historical "moments" in Luke's story of the early church and makes them come alive for the reader, thus showing how contemporary the Book of Acts can become to the Christian mind. The very titles of the chapters are fascinating: "The Face of an Angel" tells the story of the stoning of Stephen, the first Christian martyr. "Ambassador to a Dream" depicts Paul and Barnabas setting out on their first missionary journey. "Good Men Can Be Wrong" refers to the struggle with Jews within the Church who insisted that Christians must first obey the law of Moses. "Mission on a College Campus" relates Paul's sermon preached at Athens.

This is a very readable book, holding the interest of a person who turns to its pages for guidance and inspiration. It helps us to see the early Church not as an institution but as a movement under the guidance of the Holy Spirit. And it shows us the relevance of the church and her message for "the living of these days."

Early Canadian Glass

By Gerald Stevens. (Ryerson, $13.50.)

Reviewed by F. St. George Spendlove.

This book must be considered as a symptom of a movement, almost a wave-movement, spreading across Canada, of an awakening interest in things distinctively Canadian. Canada's past, as well as its present and future, is coming in for a lot of close scrutiny. Probably no branch of Canada's applied arts has been exempted from this awakening of acute interest. The word "acute" has been deliberately chosen. Items of early Canadian interest are becoming among the most costly and sought after in the whole realm of antiques!

The pioneer work in the discovery of Canada's achievements in glass was probably that of the late Mrs. Lorne Pierce. **Canadian Glass—A Footnote to History** was an important contribution to a completely neglected subject. Gerald Stevens continued the work with "Early Canadian

(Over)

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Glass," in **Historic Kingston No. 3**, the yearly publication of the Kingston Historical Society. On August 18, 1953, the site of the Mallorytown (Ont.) glass works was discovered by Mr. Stevens.

He is, therefore, ideally the person to write a book such as the present one, containing a summary of what has been found out about Canadian glass to the present day. It is to be both hoped and expected that each year that passes will add to the exact documentation of the subject, and Mr. Stevens will no doubt continue to do important exploratory work such as this volume records.

One of the most satisfactory developments of the search has been the gathering together and gift to the Royal Ontario Museum, by Dr. Lorne Pierce, of the Edith Chown Pierce - Gerald Stevens collection of early Canadian glass. It is a great satisfaction to see a whole branch of Canada's artistic past brought from the jungle of legend into the tillage of history!

The whole tendency of the times in Canada is towards a complete reversal of the traditional Canadian inferiority complex. Anything and anybody from outside Canada was preferred, because Canadians had no confidence in anything Canadian! Such a point of view is today both outmoded and foolish!

The present volume is a handsome one of 181 pages, and well illustrated. As the introduction by Dr. Lorne Pierce states: "All the known glass houses of Canada are considered, by regions and in detail, the products in which they specialized, the sources of their raw materials, with comment on design, social and industrial needs, and on leading executives and craftsmen."

Dear Mr. Brown (Letters to a person perplexed about religion)

By Harry Emerson Fosdick. (Musson, $3.)

Reviewed by J. H. Arnup.

Along with countless others I owe a great deal to the author of this volume. I read and reread his devotional books and occasionally heard him preach in Riverside church. His combination of intellectual statement and emotional appeal made a deep impression.

Now in his eighties, Dr. Fosdick, like the palm tree, brings forth fruit in his old age. One of the rich fruits is this book under review. The writer's long experience and his ripe wisdom, his broad knowledge of religious literature, his loyalty to Christ, and his superb gift of expression all come into play in answering the questions of "Mr. Brown." They cover a wide range, from "What about the Trinity?" and "Why not be an agnostic?" to "How does one start being a Christian?" and "Why join a Church?"

It must be admitted that there are definite limits beyond which a man cannot go in helping his neighbour perplexed about religion; but within those limits Dr. Fosdick has done a masterly job. The book deserves to be widely read, both by inquiring laymen and by ministers who have to face similar questions in the pulpit or in private.

Buy books at the Publishing House

About People and Places

The Trouble in Angola

All mothers with children, of Canadian missionaries in Angola, have been brought home to Canada, it was announced early this month. The move followed weeks of political upheaval and slaughter in the Portuguese state in west Africa.

Despite this evacuation, missionaries are still carrying on their work in hospitals, schools and churches. But no new missionaries are being sent to Angola at the present time. Those in Canada on furlough will not be returning.

The Rev. James Ormiston, who returned to Canada last fall for his second furlough in a 10-year term in Angola, had hoped to go back last month. He has now been sent to the Congo where he will work with refugees from Angola, under the Congo Protestant Relief Agency.

"The primary concern of the Canadian churches and their missionaries is the welfare of the African people," spokesman for a delegation of Canadian churchmen said in Ottawa.

The delegation, representing the United and Baptist Churches and the Canadian Council of Churches, had a 1½-hour meeting with External Affairs Minister Howard Green. It urged the Canadian Government to use its influence "to bring to an immediate end the excessive punitive actions presently being carried out in Angola".

It also asked Mr. Green to "urge the Portuguese Government, through the Canadian Department of External Affairs, to guarantee to the African fundamental human rights and prepare him for full participation in all the affairs of his country".

Caravanners Plentiful

Applications have been plentiful for work with **Caravans** in the United Church this summer. British Columbia will have 15; Alberta 20, Saskatchewan 24 and Manitoba and the Maritimes 25; Newfoundland 20.

The Caravanners will conduct vacation schools, do survey work and assist in fishing villages, on Indian reserves and student fields in the western provinces. In the five central conferences they will assist largely with vacation schools, fresh air camps, and probably in the summer resort areas, including Algonquin Park.

More Recruits Needed

Principal George Johnston appealed for more recruits for the ministry, at last month's convocation of United Theological College, Montreal.

"The church is using 173 untrained lay supplies," he said. "It fills some 250 summer mission fields each year, and can easily absorb 200 more ministers at once. It is expected that within a few years 1,000 more ministers will be needed (100 a year for 10 years)."

Dr. Johnston also stressed the importance of the lay school of theology announced last year. It has 175 men and women enrolled in a three-year course, studying for two hours one evening a week.

Join Mission Boards

The Executive of General Council, on the recommendation of the Board of Overseas Missions, has appointed **Miss Wilna Thomas,** former Japan missionary

Miss Thomas

Miss Highfield

and staff member of the Dominion Board WMS, to be one of the secretaries of the Board of World Mission.

Also, on the recommendation of the Board of Home Missions, the Executive appointed **Miss Esther Highfield,** Home Missions Executive Secretary of the WMS, to be one of the secretaries of the Board of Home Missions.

Both appointments are effective January 1, 1962.

Angola Missionary Dies

The **Rev. J. Arthur Steed,** former Angola missionary, died suddenly on May 14 from a heart attack suffered while on a fishing trip to Lakefield, near his Peterborough home. Welsh born, he had a great love and knowledge of music. Following ordination in 1918 he went to Angola and he introduced and taught the African people to sing great church music.

Wherever Angolans have gone, even as far as Southern Rhodesia, they have taken with them their love for the best in church music, and passed their knowledge along.

Mr. Steed returned to Canada in 1931, but one of his two sons in the ministry was a missionary there for 10 years. In Canada, Mr. Steed was associated with Pearen Memorial, Mt. Dennis, Carman and Woodgreen churches in Toronto. He retired in 1951, and in Peterborough served as visiting assistant at Trinity Church.

The **Rev. Wm. S. A. Crux** died April 29 at his daughter's home in Claremont, Cal., where he had resided since 1945. He was ordained in 1894 and served in British Columbia Conference, in Prince Rupert, 6th Ave., New Westminster, 14 Ave., North Vancouver, and Collingwood churches in Vancouver. He retired in 1926.

Minnie Campbell, wife of the Very Rev. Alexander A. Scott, died May 16 at Toronto. During their 40 years in India, Mrs. Scott, who spoke Hindi, taught Indian students' wives at Union Theological College, Indore, and was for many years dean of women at Indore Christian College where her husband was principal. They returned to Canada in 1952 and at that year's General

(*Over*)

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THE ONTARIO
DEPARTMENT OF MINES
HON. JAMES A. MALONEY, Q.C., Minister
D. P. DOUGLASS, Deputy Minister

Council Dr. Scott was elected moderator. Mrs. Scott served for several years on the Dominion Board, WMS.

Gladys Thornber died in her sleep, May 13 at her home in Montreal. She had served one and a half terms in Central India under the Woman's Missionary Society and was home on leave of absence. She was a member of Westmount Park, Emmanuel, which church immediately set up the Gladys Thornber Memorial Fund.

Annie, wife of the Rev. John Donald Macleod, died suddenly May 8 in Halifax, N.S. **Harriet Thurston,** widow of the late Daniel Hugh MacLean and mother of the Rev. A. Frank, the Rev. Ward, the Rev. George, and John MacLean, died April 4 in Halifax. She was 78.

Southern Ontario Moves

The **Rev. T. V. Hart,** minister of First United Church, Port Credit, Ont., has accepted a call to George St. Church, Peterborough, Ont., to succeeed the Rev. Lors Carlson who moves to Kingston Road United Church, Toronto.

M and M Increases 14.5%

There has been a 14.5% increase in givings, at May 19, the Missionary and Maintenance Department reports. The total is $2,183,449. Last year's was $1,905,947. The following are conference totals, with last year's figures in brackets:

Newfoundland, $22,834 ($19,636); Maritimes, $177,664 ($153,377); Montreal and Ottawa, $209,948 ($174,301); Bay of Quinte, $169,098 ($154,065); Toronto, $450,681 ($386,739); Hamilton, $314,833 ($282,544); London, $248,882 ($222,253); Manitoba, $131,496 ($118,240); Saskatchewan, $133,743 ($109,363); Alberta, $173,967 ($127,170); British Columbia, $143,620 ($133,362); Donations, $6,683 ($24,885); One Dollar Club ($12).

But He Did!

"Of one thing we can be certain, Mr. Castro will never touch our schools," a Presbyterian minister told Editor A. C. Forrest in Cuba a few months ago. "Fidel promised me that personally," the informant said.

Last month the Castro government took over La Progresiva, the Presbyterian boarding school, and all other Presbyterian schools on the island.

Nurse Joins the Volunteers

Miss Silvia Lea Silverton, RegN, goes to India this summer to serve for a year under the Canadian Overseas Volunteers Plan. She will be sponsored by the Woman's Missionary Society of The United Church of Canada, which will contribute the necessary $2,000.

The 21-year-old Barons, Alta., nurse is a graduate of the University of Toronto.

Miss Silverton will be among a number of university students in the plan to send recent Canadian graduates to serve as volunteer technicians in the developing countries. The aims are to offer low cost technical assistance in secondary posts in host countries, to broaden the technical and intellectual experiences of the volunteers themselves . . . and to reinforce by the concrete example of voluntary service the spirit of commonwealth and international brotherhood.

Church on the Permafrost

On June 11, the **second United Church in the Northwest Territories** will be dedicated at Hay River, on the south shore of the Great Slave Lake. The town is situated in the permafrost area, so in

THE MUSIC MAKERS' CORNER by Fred. J. Howard

(For children under 10 only)

Would you like to go to a fairy glen from the land of counterpane?
We went last spring for the second time and I'm sure we can go again.
So say your prayers and read your book with the story of Peter Pan,
Or Gulliver's Travels, Arabian Nights, or Mrs. Montgomery's "Anne".
Then curl yourself up like the figure 6 and soon you will see in a dream
A guardian elf with a magic wand in the light of a silvery beam
To show you the way to fairyland with its music makers and songs,
And the tiniest folk you ever did see in colourful gay little throngs.

Sit down on this bank where primroses bloom and look at the silver stream
As it ripples along past the willow trees that bend in the moonlight gleam.
You can see tiny boats bringing fairies to land, pixies and leprechauns, too;
And even the rabbits peep out from their homes at the happy and curious crew.
If you stay very quiet you'll hear elfin bands coming down from the pine retreat
And see the procession of players with horns, tiny flutes and trumpets so sweet.
A pixie conductor will soon find his place on a toadstool beside an oak beam;
And then you will hear some music you know: the fairy Midsummer Night's Dream.

I wonder so often where fairies go when the stars fade away in the dawn.
Perhaps they have beds in umbrella plants or the moss at the end of the lawn.
Now it is midnight! Soon we shall see the King with his magical wand;
I hope he will come with Puck and the Queen to dance to the fairy band.
Would you like to be the Queen, little maid, as you sit and wait for the King?
So put on your robe of royal blue and dance round the fairy ring,
While fireflies light up the woodland and moonbeams are shimmering gold,
You may dance tonight in the fairy glen, where the little folk never grow old.

order to prevent settling or shifting the church is built on piles sunk 30 feet into the ground.

The congregation of 129 people, with 20 active families, is very proud of its achievement. They have raised over $7,000 in order to have the church—of modern design—paid for the day it is finished. Michael Bliss, the present student minister, states that a rough estimate of the value would be as high as $20,000.

The first student missionary went in about five years ago to found the church. Now they have year-round services conducted by members of the board, a WA, and, beginning this winter, a year-round Sunday school.

For Elderly Women

The United Church's **Griffith-McConnell Home for Elderly Women,** in the Cote St. Luc suburb of Montreal, was opened last month when Quebec's Premier Jean Lesage cut the ribbon.

Among the special guests were Mr. and Mrs. J. W. McConnell whose financial grant made the home possible. Mrs. McConnell was the former Lily Griffith.

The Rev. Francis A. C. Doxsee represented the moderator and dedicated the building, while the Rev. Dr. J. R. Mutchmor, secretary of the Board of Evangelism and Social Service, which will operate the home, unveiled the plaque.

A Montreal **Gazette** editorial paid tribute to Mr. McConnell whose gifts are always made with imagination and in sympathy with human need. "This new home," it said, "becomes a further link in the long chain of benefactions. Gratitude and praise will come from many, and justly so."

The two-storey building will accommodate 100 persons and is designed particularly for those who do not require regular nursing or medical care.

On CBC Radio

The **Rev. Dr. W. G. Berry,** associate secretary, Board of Evangelism and Social Service, will broadcast from

Dr. Berry

Mr. Beveridge

Toronto during the religious period, June 18, 2.30-3 p.m. EDT.

The **Rev. G. A. Allan Beveridge,** St. Andrew's United Church, Sydney, N.S., will broadcast over the Church of the Air, June 25, 4.30-5 p.m. EDT.

The Flooding is Over

The new basement hall of **St. Paul's Church,** Madawaska, Ont., was dedicated last month.

When the church was built in 1898 the first donation to the fund was made by a Governor of Vermont.

In 1942 because of flooding during the building of the Bark Lake Dam, the church was moved to its present beautiful site without a basement. In 1959 the decision was made to put the hall in, and a financial campaign completed.

The WA's Last Meeting

The Dominion Council, Woman's Association, came of age this year, its last as a separate woman's organization.

In her presidential address at the recent annual meeting, Mrs. John Y. MacKinnon told of the growth of membership and of the work in those years, but stressed that the greatest progress had been made in knowledge of the church and its work and commitment to it.

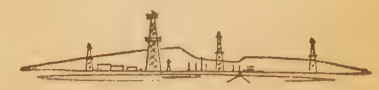
There are 6,322 women's associations, with 218,735 members. The amount raised in 1960 for all purposes was $5,647,631, an increase of $208,656 over 1959. The amount contributed by WA's to the Missionary and Maintenance Fund was $97,139.87.

"This annual meeting was the best we ever had," Executive Secretary Beatrice Wilson said. One hundred and sixty-five were registered at Emmanuel College, Toronto, representing all the conferences. The women were eager to learn everything possible about the new women's organization. They considered the by-laws; heard representatives of boards with which the women will be working closely: World Mission; Home Missions, Christian Education and Colleges and

(*Over*)

All-Canadian

all the way



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Secondary Schools, and the Overseas Relief Committee.

The only time the women looked back was when they shared a delightful historical sketch written by the Rev. Dr. C. H. Dickinson and Mrs. Dickinson, portraying early days in the history of the WA.

Resolutions passed:

- Requested the Board of Colleges and Secondary Schools to study the possibility of instituting a special one year course for women workers (senior matriculation standard) at the United Church Training School.
- Commended the Manitoba government for its assistance in alcohol education.
- Requested the provincial health departments to point out health dangers in the use of cigarettes.
- Urged the Federal government to provide the highest possible standard of medical care.
- Stressed the need for extended and improved accommodation and care for the mentally ill, chronically ill and those requiring rehabilitation services.
- Requested the Board of Broadcast Governors to exercise vigilance in the screening of telecasts showing the excessive use of cruelty and murder, and glamourizing sex, drinking and smoking; and asked that advertising of alcoholic beverages be not permitted.

Missionary Meets Queen

Miss Muriel Bamford, WMS missionary in Banswara, India, was presented to Her Majesty, Queen Elizabeth on her recent Indian tour at the residence of the United

Kingdom High Commissioner in New Delhi.

After shaking hands with Miss Bamford, the Queen asked what she did, and on being told she ran a small nursing school, asked where and how long The United Church of Canada had been working in India. She seemed interested to hear that the mission was over 75 years old.

Organize Second Church

The **Rev. Luther L. Schuetze** of Keremeos, B.C., has accepted a call to be associate pastor, with the Rev. R. C. Gates, at Penticton United Church.

Mr. Schuetze will be organizing a second church in the southern area of Penticton, land having been purchased for that purpose.

Ralph Young to WCC

Ralph C. Young, secretary of the United Church's Board of Men for the past ten years, has been named secretary of the Department of the Laity, World Council of Churches, it was announced early this month.

Mr. Young will move to Geneva, Switzerland, where he will commence his new duties November 1st. He succeeds the Rev. Hans Ruedi Weber who has held the post for six years.

It is expected that Mr. Young will take a three-year leave of absence from his present position.

First Full-Time Pastor

The **Rev. Archibald Birse** is the new minister of St. Paul's United Church, Kelowna, B.C. He will be the first full-time pastor of this congregation, which was organized under the leadership of First United Church, Kelowna.

An Exciting Link

On a recent visit to Eire, **Dr. Geoffrey Francis Fisher,** Archbishop of Canterbury who retired on May 31, hailed as an "exciting advance" the link established between the Vatican's secretariat for Christian Unity and the non-Roman churches.

"It is of supreme importance," he said, "that the Roman Catholic church's second Vatican Council should know what the Free churches feel in regard to the cause of church unity."

He stressed that the differences between the two churches are theological and in all these pursuits of unity he was sure that to draw a line between theological and non-theological is wrong. "The whole thing is theological," he contended, "and the whole point is which of the theological points matter very much to God and which do not. When we get down to that level we are really approaching the point at which the churches will find each other in a fuller unity."

A Missing Link

On June 24, the Province of Ontario's $3,000,000 **Upper Canada Village** will open its gates to the public. It is part of the Crysler's Farm Battlefield Memorial where the ceremonies will take place, with Premier Leslie Frost officiating.

The entire May issue of **Canadian Homes** is devoted to Upper Canada Village, which is a 65-acre tract of land on the new Seaway shore of the St. Lawrence, seven miles east of Morrisburg on Highway 2 within the Ontario - St. Lawrence Parks area. The buildings and furnishings all date from the middle years of the 19th century.

Members of The United Church of Canada will find regrettable the absence from this village of the Barbara Heck House, as the area is rich in Methodist history and the founder's home is one of the two oldest.

LEADING LAY WOMAN

(*Continued from page 9*)

indebtedness for what the church and the community had done for us, and felt we should serve it."

This is true of her husband, too. Both the Hutchinsons are very busy in St. Luke's United Church, recently formed by the joining of Sherbourne St. and Carlton United churches. Mr. Hutchinson is a steward and trustee. Both were elders for a time, and Mrs. Hutchinson continues to serve on the session. He is also the treasurer of the Student Christian Movement of Canada, and Mrs. Hutchinson is a member of the advisory board of the Toronto SCM. Both serve actively in the life of the community. She has been a member of the Board of Christian Education for many years, latterly as chairman of the committee on Christian education of adults.

Following Mrs. Hutchinson's appointment, her husband teased her a bit. He came home one night and said he was too tired to do the ironing. "He wouldn't know one end of the iron from the other," says Mrs. Hutchinson, "but he has always encouraged and been a tremendous help to me, or I couldn't have been able to do the things I've been asked to do."

An avid reader

Mrs. Hutchinson says: "I've absolutely got to read." She reads widely a great many British periodicals as well as some Canadian and American magazines. She reads every day. She watches a little bit of TV while she does her mending. She normally gets by on a little more than six hours sleep, but she says she can lie down and sleep for 15 minutes at any time of the day, sometimes, "unfortunately", in committees!

They go for a month each summer to an isolated cabin on the French River. It is there that she does her planned reading and preparation for her teaching through the year. They also have a small home in the country on some land overlooking the Holland Marsh. She and her husband like to go there on Saturdays with friends and garden.

She has another garden in her home and is addicted to African violets. Lovely flowers grace the windows in their living-room on Spadina Road, Toronto, where they have lived for the past 20 years.

She is fond of the theatre, likes music, but admits she is not well informed in this area.

The new chairman of the Board of Women says that she is impressed by the stirring towards unity, which is felt throughout the world. "There is an insistence by people that we must learn to live together. The pressures of life are compelling us to do what we ought to be doing anyway, as Christians."

She likes to think, she says, of the Asian woman who said "God has given you women of the West so many wonderful things, He must expect great things from you." ●

Publishing House Notes

Summer Reading

I RECOMMEND a variety of books for summer reading — relaxation, information, entertainment, serious concern. Let a good book serve you well on a summer evening or on your vacation.

For those who live by the sea and love it, *Sea Stories of Newfoundland* by Michael Harrington ($4.00) are true tales of shipwreck, rescue, courage. *Flying the Chase Flag* ($4.00) by William Hagelund is a thrilling and informative account of life on a whaling ship off the Pacific Coast in war time—a disappearing breed of ships and men.

For those who enjoy biography, and who doesn't? *Prairie Editor* by Frank Steele ($4.50) records the life and times of Senator Buchanan of Lethbridge, a colourful journalist and outstanding Canadian. *Taylor Statten* by C. A. M. Edwards ($5.00) is the life story of a greatly beloved man—pioneer in organized boys' work and summer camping.

For pure enjoyment read *Greg's Choice,* companion volume to *The Best of Gregory Clark,* two books of stories by our best story-teller, from *Week-End Magazine* ($3.50 each).

For the challenge of honest facts about life in Africa and The Middle East, *Not Tomorrow—Now* by A. C. Forrest ($4.50) is both highly readable and not a little disturbing.

For the best reading of all:

The New English Bible ($1.75-$4.50).

The Revised Standard Version Bible (several prices).

The New Testament in Modern English by J. B. Phillips ($2.25-$3.50).

The Book Steward.

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THE UNITED CHURCH OBSERVER

299 Queen St. West, Toronto 2-B, Ont.

1. HELP WANTED

CHURCH HOME FOR GIRLS, WINNIPEG

AN opportunity for Christian service. House-mother for United and Anglican Church Home for unmarried mothers. Live in. State qualifications and reference. Apply to Rev. Chas. Forsyth, 230 Aubrey Street, Winnipeg 10, Man.

APPLICATIONS will be received for the position of Matron for a United Church Home for Senior Citizens. Practical nursing experience an asset. Live in. Duties to commence on acceptance of application. Protestants apply, stating age, experience and salary expected, to Box 211, THE UNITED CHURCH OBSERVER, Toronto.

COMPANION, caring for elderly couple—Toronto or Ottawa (indefinite yet); board, private living quarters supplied; responsible for meals; substantial salary. 344 Brookdale Avenue, Toronto — RU. 3-3589.

LAY Assistant wanted — city church, western Canada, needs experienced young man, 30-40 years of age, to direct Christian Education programme; assist in pastoral duties and generally help minister. Applications should contain biographical details and outline of career to date, together with a statement of personal knowledge and experience of the Lord Jesus Christ. Box 210, THE UNITED CHURCH OBSERVER, Toronto.

NORWAY HOUSE (Man.) Indian Residential School requires for the end of August the following staff: Boys' Supervisor, Girls' Supervisor, Assistant Matron, and Carpenter. Teachers' inquiries invited. Apply Principal.

PROGRAMME DIRECTOR

to work with teen-age and young adult groups in leisure time activities. Preferably a university graduate with group work skills. Apply Y.W.C.A., Peterborough, Ont.

1A. AGENTS WANTED

OPPORTUNITY KNOCKS

SELL tailored-to-measure clothes direct to wearer. Firm established 1932. Beautiful samples assure success. Full or part time. Low prices, high commissions, free suit bonuses. Experience not necessary. Great opportunity. Write for agency. Fenwyck Tailoring Co., Dept. X, Box 3015, Montreal.

1B. RETIRED OR RETIRING MINISTERS

VISITING Minister required. First United Church, Victoria, B.C., requires the service of an active retired minister who could do visiting five afternoons (only) per week. Anyone interested is invited to communicate with Mr. W. T. Straith, c/o First United Church, Victoria, B.C.

2. EMPLOYMENT WANTED

FORMER Secretary to Editorial Secretary, Anglican Church House, Toronto, requires position this Fall in Kitchener-Waterloo area. Please write—Mrs. E. Petersen, 70 Broadway Ave., Toronto 12, Ontario.

REFINED lady will take care of semi-invalid or companion - housekeeper, years of nursing experience, excellent references. Box 191 — THE UNITED CHURCH OBSERVER, Toronto.

2A. PULPIT VACANCIES

AURORA (Ont.) Pastoral Charge invites correspondence from ministers interested in making a change of field. Letters should be addressed to Jas. A. Gilmore, Secretary, Pastoral Relations Committee, 170 Edward Street, Aurora, Ontario.

AYER'S CLIFF, Que., Beulah United Church, will be vacant June 30th, 1961; 2-point charge. Ayer's Cliff is situated on the shore of beautiful Lake Massawippi. Interested ministers please contact R. T. Cook, Box 156, Ayer's Cliff, Que.

BERMUDA—Wesley Methodist Church, Hamilton, vacant 15th July, 1961. Ministers interested write G. A. Ashford, Recording Steward, P.O. Box 65, Hamilton, Bermuda.

CHATEAUGUAY, Quebec, St. Andrew's United Church now vacant. Furnished manse. Located in rapidly expanding suburb twelve miles from Montreal. Congregation active in all phases of church work. Direct inquiries to E. Longley, Secretary, Pastoral Relations, 78 Trudeau, Chateauguay Heights, Que.

2A. PULPIT VACANCIES—Continued

CHATHAM, Ontario — St. Andrew's United Church pulpit vacant October 2nd, 1961. Please direct inquiries to George Manson, 55 Briar Hill Road, Chatham, Ontario.

CLIMAX, Sask., 4-point charge vacant July 1st. Modern manse. High School, Hospital. Salary and travel $4,860.00. Contact C. N. Gryde, Phone 18.

DANVILLE - ASBESTOS (Quebec) two - point charge, vacant July 1st—furnished manse, 40 miles north of Sherbrooke. Interested ministers contact K. M. Cowdrey, Secretary Pastoral Relations Committee, 415 - 2nd Avenue, Asbestos, Que.

EMPRESS, Alberta—four-point charge vacant July 1st. Minimum salary plus car allowance. Interested ministers contact Recording Steward, Miss E. Demorest, Bindloss, Alta.

GRACE - COBBS HILL Circuit (Bermuda), a two-point charge, requires a minister. Salary offered $4,025.00 per annum. Interested ministers contact the Recording Steward, Mrs. Clair Ingham, North Shore, Pembroke West, Bermuda.

KEEWATIN (Ont.) United Church pulpit vacant July 1st, 1961. One-point charge in Lake of the Woods area, northwestern Ontario. Excellent elementary and secondary schools. Expansion programme under consideration. Present salary $4,500.00, including car allowance. Interested ministers please write to the Secretary, Keewatin United Church, Box 21, Keewatin, Ontario.

KINGSTON, Ontario—Kingscourt United Church vacant July 1st, 1961. New manse, good educational facilities; minimum salary, car allowance. Apply to Harry Huff, 946 Victoria Street, Kingston, Ont.

KINGSTON, Ontario—St. Andrew's-by-the-Lake, one-point suburban charge, close to city and Queen's University, vacant July 1st. Opportunity to work with growing congregation organized three years ago. 3-bedroom manse and customary financial benefits. Interested ministers please apply to Dr. Bruce Colwell, 2 Park Cresc., Kingston, Ontario.

LEASK-SHELL LAKE Pastoral Charge (Sask.) 5-point charge vacant June 30th, 1961. Fully modern manse located in town of Leask; minimum salary plus travel expenses. Contact Donald Hubbard, Box 265, Blaine Lake, Sask.

MONTREAL, Que.—Trinity United Church pulpit vacant July 1, 1961, due to minister retiring after nine years. Heated furnished apartment. Near Universities and Schools. Salary $4,700.00 including car allowance. Interested ministers please write to K. W. Drummond, Secretary, Pastoral Relations Committee, 6232 Viau Street, Montreal 36, Que.

MONTREAL—St. Mark's pulpit now vacant. Oil-heated, furnished manse, plus hydro. Salary and travel $4,250.00. Contact Jean Insleay, 7105 Waverley Street, Montreal, Que.

OSHAWA, Ontario — King St. United Church vacant June 30th. Interested parties contact Mr. R. Brown, Box 355, Oshawa, Ontario.

OWEN SOUND, Ontario — Knox United Church pulpit vacant July 1st, 1961, due to minister retiring. Salary $5,500.00 including transportation. Challenging piece of work in scenic Ontario city. Interested ministers write to Gordon Jefferson, Chairman, Pastoral Relations Committee, 266 — 4th St. East, Owen Sound.

SAINT JOHN, N.B., Saint Andrew's Kirk vacant July 1st. Present minister appointed to Emmanuel College, Toronto. Salary above minimum. Furnished, heated manse. Write to W. F. Allan, 1 Seely St., Saint John, N.B.

SARNIA, Ontario — St. Luke's United Church pulpit will be vacant after June 30th. New church built in a new subdivision. Salary $3,850.00 with $750.00 car allowance. Write to Mr. Royce Calder, 240 Bessborough St.

ST. JOHNS, Que., St. Johns United, 25 miles south of Montreal. One point charge, Sunday morning service only, vacant July 1st, 1961. Salary above minimum. New manse to be built, good school facilities. Write to G. S. Rattray, Secretary Pastoral Relations, 44 St. James St., St. Johns, Que.

ST. PAUL'S (Ont.) 3-point charge—Kent Presbytery, comfortable manse, oil heated — 4 miles from city—Secondary Schools via bus. Former minister accepted a call as Associate Pastor at a city charge. Will consider applicants to fill vacancy July 1, 1961, or earlier if conditions warrant. Salary above minimum and open. Interested ministers write or phone Sec. Chairman, Ian Maynard, R. 3, Chatham, Ont., ELgin 4-3065.

TORONTO, Ontario—west end—vacancy July 1, 1961. $5,000.00 including car allowance and three-bedroom manse. Man with youth interest essential. Contact J. Ferguson, Chairman Pastoral Relations Committee, Alderwood United Church, 44 Delma Drive, Toronto 14, Ontario.

ULVERTON Charge, Quebec-Sherbrooke Presbytery, vacant July 1, 1961. Rural district, three Sunday services in four-point charge. For information write R. M. Graham, Melbourne, Que.

2A. PULPIT VACANCIES—Continued

WELLBURN, Middlesex Presbytery, vacant after 10 years on July 1st, 1961. Three-point charge 16 miles a Sunday. Parsonage on paved road 20 miles from London. Salary $4,650.00. Contact Eric Facey, R.R. 1, Belton, or phone Thorndale 69-R3

WINDSOR, Ontario (now a University centre) Chalmers United Church will have a pulpit vacancy on Sept. 1, 1961, when our minister leaves for a position with the Canadian Council of Churches. Interested ministers please submit brief résumé of background and experience, to R. K. Little, Secretary, Pastoral Relations Committee, 897 Windermere Road, Windsor, Ontario.

WOODVILLE, Ontario (Lindsay Presbytery) United Church vacant June 30th, 1961. Three-point charge, paved roads. Comfortable manse. Public School two blocks, High School bus at door. Interested ministers please contact S. N. Kelsey, Box 9, Woodville, Secretary Pastoral Relations Committee.

3. PULPIT SUPPLY WANTED

WANTED—a minister to take Sunday morning services (2-point) for 3-6 weeks from 2nd July in exchange for accommodation in comfortable, modern manse in an area that is unexcelled for its scenic beauty, excellent fishing and mountain climbing. Contact Rev. Robert Gracey, Bella Coola, B.C.

4. PULPIT SUPPLY AVAILABLE

PULPIT supply offered for the summer months preferably in south-west Ontario. Rev. P. P. Miedema, B.A., B.D., 153 Raleigh St., Chatham, Ont. Telephone EL. 4-4844.

5. CHOIR PERSONNEL

CHOIR DIRECTOR-ORGANIST wanted by St. Andrew's Presbyterian Church, Weston, Ont. Twenty-five member senior choir, simple organ, thriving suburban congregation in large new building. Apply—Chairman of Music Committee, 141 Inverdon Rd., Etobicoke or Call BE. 3-9659.

ORGANIST and choir director required for Norwich United Church. State qualifications, experience and salary. Address replies to H. Wenn, Norwich, Ontario.

ORGANIST and Choirmaster required for Yorkminster United Church, cor. Highway 401 and Yonge St., Toronto, to start any time June 15th to September 1st, 1961. Write to R. R. Service, Chairman Music Committee, 76 Yorkminster Road, Willowdale, Ont.

ORGANIST available—Young United Church musician student (male) with a B.A. and a major in music desires position of organist and/or choir director in Toronto or vicinity. Has some experience in organ and choir work. Good references. Can begin work in July. Write Box 205, THE UNITED CHURCH OBSERVER, Toronto.

6. ASSISTANT MINISTERS WANTED

ASSISTANT minister wanted by Danforth United Church, Toronto. Precise duties in Christian Education and general sharing of other duties. Salary well above minimum. Interested persons should correspond with Mr. A. M. Robertson, 7 Pepler Ave., Toronto 6.

CEDAR PARK United Church in Pointe Claire, a suburban English-speaking city fifteen miles west of Montreal, requires young ordained minister to give major emphasis to Christian Education work. Church membership approximately 1,000; excellent opportunity in fine growing community. Modern church buildings and manse. Salary commensurate with experience. Write J. A. Hastings, Secretary, Pastoral Supply Committee, 17 Winston Circle, Pointe Claire, Que.

CENTRAL United Church, Sarnia, Ontario, is looking for a young Assistant Minister who would like to spend two or three years finding out what makes a large congregation function before going on to even greater things. A liking for and ability to influence young folk is deemed essential. Ample opportunity for preaching and pastoral work will be available. Please write and tell us what you would expect in salary and allowance. A. Farrell, Secretary, Pastoral Relations Committee.

EDMONTON, Alberta—Robertson United Church requires assistant minister. Chief responsibilities visiting and counselling. May be retired minister or minister in regular pastorate. For further information, write Mrs. C. H. Smith, 10411 133rd St., Edmonton, Alta.

LONDON, Ontario — Empress United Church requires an Assistant Minister (retired). Duties to include oversight of Youth Work, Visitation, share in Pastoral Work. Write Pastoral Relations Committee, care of church.

6. ASSISTANT MINISTERS WANTED—Contd.

STRATFORD, Ontario—St. John's United Church requires the services of retired minister as assistant, to share the pastoral work and general visitation. Interested ministers write George Thompson, 25 Duke St., Stratford.

WESTMINSTER United Church, Regina, requires an Assistant Minister, for pastoral visitation, other congregational duties and occasional preaching. Reply to Dr. A. E. Perry, Convener, Pastoral Relations Committee, 2187 Montague Street, Regina, Sask.

6B. ASSOCIATE MINISTER

RYERSON United Church, Vancouver, B.C., requires the services of a minister to direct Christian Education, share in pulpit work and visiting. Young man with experience in Christian Education preferred. Interested ministers please write to Mr. Lloyd Magar, 7138 Marguerite St., Vancouver 14, B.C.

7. CHURCH SUPPLIES & EQUIPMENT

BELLS, Peals, Carillons and Memorial Tablets. For catalogue write to Stoermer Bell & Brass Foundry, Breslau, Ontario.

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10. ARTICLES WANTED

PIANOS—Good used Pianos will be needed for our new United Church Sunday School. Will gladly undertake transportation in Toronto area. Call General Superintendent — Mr. Smith, BA. 3-3058.

10. ARTICLES WANTED—Continued

WANTED—Out of print Anthem Book United Free Church of Scotland—Novello & Co. Ltd., 1909—up to 24 copies. Contact St. George's United Church, Courtenay, B.C.

WANTED — Used Church Pews for seating approximately 125 people. Please write, stating kind of pews, length of pews, and price. Wm. Irwin, Treasurer, Angus United Church, Angus, Ontario.

11. RESORTS, TOURIST ACCOMMODATION

A PLEASANT and profitable way of spending your vacation in Quebec, in a Christian atmosphere. (Interdenominational)—four weeks of French Summer School at Athelstan for beginners and more advanced students. July 1st-July 29. Room, board and tuition; $25.00 per week. Write: The French Bible Institute of Montreal, Box 850, Huntingdon, Que.

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A QUIET, secluded, family type vacation camp, in the North Bay district. Fully equipped housekeeping cottages, Hydro, Gas. Cottages for from one to ten persons. Safe sandy beach. Dock fishing, lake fishing, stream fishing. Reservations—Box 102, North Bay, Ontario.

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COTTAGES for Rent—Georgian Bay—at Victoria Harbour near Midland—safe sandy beach—boats —good fishing — all conveniences. Information on request. Apply Rev. G. Eagle, 1511 Lori Avenue, Sarnia, Ont.

FAMILY Cottages by day or week, daily devotions and Bible Study, meals, boating, fishing, sports. Chesley Lake Camp, Allenford, Ontario. Up to June 25th write O. Shantz, 4 Crescent St., Kitchener, Ont.

GLENROY LODGE—Come via Haliburton "Scenic 35" Highway to Hall's Lake. Ideal for a family vacation. Recreation or relaxation for all. Meals and accommodation are the finest. Group retreats arranged for June and September. The Bursey's, R. R. 2, Minden, Ontario.

LAKEVIEW HOUSE, Jackson's Point, Ontario—on beautiful Lake Simcoe — 48 miles from Toronto. You can enjoy a family vacation or weekend. Available for groups May, June, September. Golf, Bowling, Swimming. Church, theatre, museum in close proximity. Gray Coach Lines buses stop at the front gate.

MOON HAVEN LODGE—Bala, Muskoka. Enjoy a family vacation, fishing, boating, swimming, or just relaxing on the spacious lawns. Good meals. Rates reasonable. Write or phone Mrs. A. V. Carruthers, Box 72, Bala, Ont.

QUIET, homey atmosphere, by Lake Couchiching. Boating, safe bathing, large airy rooms, housekeeping if desired; four doors from Champlain Park. Rates: day, week or longer, reduced to June 20th and after September 1st. E. McKean, 258 Bay St., Orillia, Ontario. Phone F.A. 5-5863.

SUMMER guests, abstainers, in country home fifteen miles from Lindsay. Large closed-in verandah overlooking the lake, conveniences, home-cooked meals. Mrs. Noble Swain, R. R. 1, Little Britain, Ont.

11A. TOURS AND TRAVEL

GOING TO EUROPE THIS SUMMER? Take part in the famous Church Congress (Kirchentag), July 19th-July 23rd. *Save* money on the trip. Write to—Rev. Horst Rueger, 175 Parkside Drive, Toronto 3, Ontario.

12. GUEST HOMES

HOME FOR SENIOR CITIZENS

COMFORTABLE accommodation in attractive Christian atmosphere is available for ladies and gentlemen at Niagara Ina Grafton Gage Home, 413 Church Road, St. Catharines — Telephone WEbster 56-822. Information may be obtained from Mrs. L. F. Beattie, R.R. 1, St. Catharines, Ont.

SENIOR citizens retire to the beautiful Okanagan Valley. Private rooms, board, laundry, housecleaning, entertainment, and many other benefits. Single or double room available from $85.00 and up. Walking distance from all churches and city centre. Bright dining room seats 80 guests, large living room with panoramic view. For further particulars write Valley View Lodge, Penticton, B.C.

15. FOR RENT

MODERN cottage, southern Georgian Bay, private beach; safe bathing. Adults or small family. Box 209, THE UNITED CHURCH OBSERVER, Toronto.

TOBERMORY — two bedroom modern cottage—bathroom, electric stove and all conveniences —month of August. For information write Mrs. R. W. Statham, Box 524, Strathroy, Ontario.

20. ACCOMMODATION AVAILABLE

UNITED Church Training School—June 1st to August 31st (Approx.) near University and main street car lines. Write 77 Charles Street West, Toronto 5, Ontario.

VISITING Toronto? Accommodation close to the Canadian Exhibition Grounds, available by day, week or month. A good home for summer school or University students. Mrs. Roblin, 4 Springhurst Ave., LE. 2-8833.

24. PERSONAL

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Dates to Remember

A **School of Religion** at Western University, London, Ont., will be held June 19-23. Lecturers include Canon R. H. L. Slater, professor of World Religions at Harvard, and Dr. Lawrence E. Toombs of Drew University. Those interested should contact the Registrar, School of Religion, c/o Director of Extension, University of Western Ontario, London, Ont.

Anglicans, Baptists, Presbyterians, Roman Catholics and United Church members will attend the **first conference on church architecture** to be held in Toronto November 2 and 3. The Ontario Association of Architects will also participate. Speakers, workshops and displays of church architecture and ecclesiastical arts will be featured. Workshops are on the topics: Building Christian education; the use of arts; organizing to build; the church and town planning, and building for worship.

Amazing ORIENTAL Discovery By U.S. Plant Scientists

Finally Released To The Out-side World!

The first and only Mums on the face of the earth that ACTUALLY BLOOM IN JUNE . . . and keep on blooming constantly right up 'til frost!

At last it's here—finally available to the public—a brand new race of flowers just recently discovered by the U.S. Department of Agriculture in the Mountains of Japan—the rare and beautiful JUNO-MUMS . . . the only Chrysanthemums in all the world that actually burst into bloom IN JUNE—and keep on blooming CONSTANTLY, right up 'til frost!

Think of it! June—blooming chrysanthemums . . . lush, florist-size mums that flame forth in dazzling bursts of colour . . . that reward you with mum bouquets long before July rolls around . . . that continue to sweep across your garden in blazing drifts of colour all summer long . . . and that keep on blooming, blooming and re-blooming right through fall and smack up 'til frost! Yes, NOW for the first time in garden history, chrysanthemums that completely bury themselves under masses of colour-drenched flowers day after day . . . week after week . . . month after month. STARTING IN JUNE . . . and continuing from up to 6 MONTHS OF THE YEAR! There's just never been anything like it in nature before.

First Everblooming Mums In Garden History—Constantly In Bloom June To Frost

Just picture the startled looks on your neighbour's faces when they see magnificent florist-size mums blooming in your garden not in fall, BUT STARTING IN JUNE! Just picture their stares of awe and wonder when they see your garden beds and borders completely flooded with mums week-in, week-out from June to frost! And just picture the constant show of beauty of these newly-discovered ever blooming mums, as they pile their breath-taking flowers into layers upon layers of breathtaking blooms . . . fiery ruffles of colour that grow all the dazzling colour and frothy brilliance of a can-can dancer's petticoat skirts.

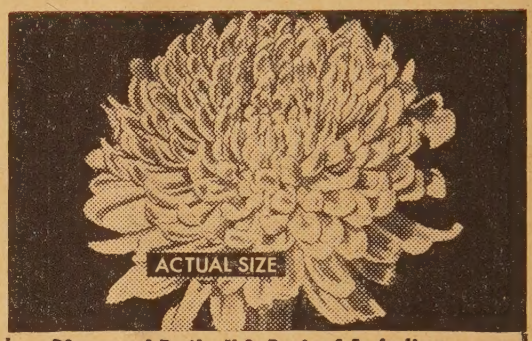
In fact, they bloom so fast, and so furiously that you can actually pick one dozen flowers one day . . . and see as many as two dozen flowers leap forth the very next day to take their place—and each and every flower as soft and plush as a king-size powder puff!

True Florist-Size Blooms Ideal For Cutting

And don't think for a minute that these are puny, button-size flowers . . . ABSOLUTELY NOT! These are true florist-size mums . . . the same beautiful size mums that florists sell for as much as $5 for a single bouquet . . . And to think that you get not 1 or 2 . . . not even 10 . . . but DOZENS OF BOUQUETS FROM EACH SINGLE PLANT! Each bloom stretching teacup size . . . each bloom fully rounded out by over 200 tightly curled petals . . . each and every bloom on its own individual stalk!

GOV'T RESEARCH STATION REPORTS PROVE ALWAYS IN BLOOM From June to FROST

Not only does this fantastic new variety bloom from June to frost, (absolutely unheard of before in the chrysanthemum world)—but you also get hundreds of florist-size blooms from each single plant—each bloom stretching the size of a teacup—each and every plant producing at least 10 times more flowers than even the finest exhibition-type mums now in existence!



Discovered By the U.S. Dept. of Agriculture . . . and Available to the Public for the First Time!

Perfect for framing the entrance to your home. And just imagine the thrill of opening your front door . . . leaning out and picking lavish 'mum bouquets.

For patios, lawn centre-pieces, "garden-corner" showpieces, or as a rainbow drift lining your evergreens nothing can set your garden aglow like these Everblooming JUNO-MUMS.

How's this for a real scene-stealer—solid walls of mums lining both sides of your driveway, clear to the street. Thick banks of bloom also ideal as property-line dividers.

Sorry, But Supplies Are Still So Scarce This Offer Cannot Be Repeated Until 1962—You Must Act Now!

Now, the price of these EVERBLOOMING JUNO CHRYSANTHEMUMS on this special no-risk trial offer is not the $5 or $10 per plant you might expect to pay for such rare and beautiful plants . . . but a mere $3.98 for a magnificent collection of EVERBLOOMING CHRYSANTHEMUMS that will reward you with MUMS, MUMS AND MORE MUMS JUNE, SUMMER AND FALL starting this year and for years and years to come. However, because supplies are limited . . . because this is the first year that JUNO-MUMS have been offered to the public . . . and since it will take a full year or two before we have enough plants for full nation-wide distribution—once they're gone, they're gone . . . we cannot repeat this offer this year. You must act NOW!

LOOK!

Just One Day's Picking and It Blooms Constantly . . . June Till Frost.

GUARANTEE

If upon arrival you are not convinced that these EVERBLOOMING JUNO-MUMS are not of the finest quality nursery-grown stock you have ever seen . . . that they are truly different from any other mum now in existence, then your money will be refunded immediately, no questions asked. And, as a further guarantee, if any plant fails to bloom June, summer and fall then we will replace it absolutely free anytime during the next 2 years. In other words you are doubly protected by both a guarantee of satisfaction plus—a firm money-back guarantee.

THE HOUSE OF MARTIN-SENOUR

VALLEYVIEW NURSERIES,
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TORONTO

MAIL NO RISK COUPON TODAY

VALLEYVIEW NURSERIES, DEPT. JM - 2
48 FRONT ST., WEST,
TORONTO

Please send me for June blooming the EVERBLOOMING JUNO-MUM collection I have checked below for which I will pay postman the amount indicated plus C.O.D. and postage. I understand you fully guarantee each and every plant. If I am not satisfied in every way upon receipt of your special package of Juno-Mums, I can return it within Ten (10) days and you will return my purchase price. Afterwards, you agree to replace any plants that fail to grow and bloom absolutely free within the next two years.

CHECK OFFER DESIRED

3 JUNO-MUMS (one yellow, one red, one white).....only $3.98
6 JUNO-MUMS (two of each colour).....only $6.98
(a saving of $1)
12 JUNO-MUMS (four of each colour).....only $10
(a saving of $4)
1 JUNO-MUM (any colour).....$2.50 each
Sorry, but no more than 12 JUNO-MUMS per order.

NAME.....

ADDRESS.....

CITY.....PROV.....

SAVE MORE. Enclose cash, cheque or money order with your order and we pay all C.O.D. and postage charges. A saving of approximately 56¢.